

THE
Eſtates of the
Hypocrite and Syn-
cere Chriſtian.

Containing,
Certaine lively differences, be-
tweene Sinceritie and
Hypocriſie;

Very neceſſarie,
For the Tryall of our Eſtates
in Grace.

By
Tho. Cooper.

LONDON,
Printed by Tho. Creede, for
Arthur Iohnſon, dwelling in
Paules Church-yard, at
the ſigne of the white
Horſe. 1613.



Ob

1.

Ba

th

1

2

in

Observations in this First Treatise.

Observation,

1. *The Hypocrite is a very
Banquerout, even worth no-
thing, and heare*

- 1 *What an Hypocrite hath.*
- 2 *This that he hath is nothing
in truth.*

And that because

- 1 *He hath no right to it.*
- 2 *Neither any right use.*
- 3 *Nor any true comfort.*
- 4 *Nothing to what he seemes
to haue.*
- 5 *Nothing in comparison of the
Elect. (haue.*
- 6 *Nothing to what he should*
- 7 *Nothing that he dooth is ac-
cepted. (haue.*
- 8 *Nothing to that he would*
- 9 *Neither any thing in conti-
nuance. Vse*

Observations,

Vse, 1.

- 1 Not to fret at his prosperity,
- 2 Nor to rest in his measure,
- 3 To observe his end, and
- 4 Tie our Estate by him.

Observation 2.

The Hypocrite, though he hath nothing, yet he makes himself rich,

1 And why:

2 By what means he doth this,

1 By concealing his Estate, & not taking notice of his beggary, being onely rich in ignorance, or securitie,

Vse hereof.

1 How to discerne spirituall nakednes?

2 By assuming that he hath not
And how to tie our Estates hereby.

3 By over-rating that he hath, and so thereby how to prevent this mischief,

Arro-

Observations,&c.

4 Arrogating more then hee
hath, with the Furtherances
hereto, as also

Vsc.

(by, and

1 How to trie our selues there-

2 Preuent this mischiefe.

5 The Hypocrite makes him-
selfe Rich, by vsurping Gods
blessings:

Vsc.

(tion,

How to trie & preuent vsurpa-

6 The Hypocrite makes him-
selfe rich in singularity, and de-
spising others. Vsc.

Our triall hereby, and how
to preuent this euill.

7 Other pollicies discovered,
wherby the Hypocrite enricheth
himselfe, as

(liberty,

1 By restraining wher God giues

2 Aduancing himselfe in Will-
worship: And so

3 Enlarging where Gods word
restraines,

4 Draw-

Observations, &c.

4 Drawing disciples after him,
and

5 Enthralling their consciences, and reigning therein, above all that is called God:

6 Presuming on Gods mercies, and abusing to this end the Patience of the Almighty,

8 Measuring his inward Estate by outward prosperity.

The issue hereof,

1 He deceiue himselfe,

2 And others:

3 The Use and Conclusion of al,
for triall and Comfort.



TO THE RIGHT
WORSHIPFULL
Companies of Fish-
mongers and Skin-
ners my especiall good pa-
trones and Benefactors. All
necessarie blessings to fit
them to euerlasting
*happines in Iesus
Christ.*

Right Worshipfull and
beloued in the Lord Ie-
sus, my harts desires so
long as I abide in this house
of clay, that I may be made
manifest, especially vnto the
consciencs of those, who
haue

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haue bene the meanes of
my more comfortable pil-
grimage through this vale
of teares. And therefore as
the Lord hath vsed your
bountie as a gracious mor-
ning raine to cherish the
seed-time of my yonger stu-
dies, so haue I esteemed it
very equall, that you should
reape some part of the har-
uest of my riper fruits: Ac-
knowledging my self much
bound to my gracious God,
that hath renewed my daies
to leaue some memoriall of
your loue, and my respect
thereof. And purposing as
the Lord shall lend further
health, not to cease to stirre
vp your pure minds to make
sure your Election, by en-
creasing and abounding in
loue

DEDICATORIE.

loue vnto his Saints. Blessed
be God euen the father of
our Lord Iesus Christ, who
hath taught you this holy
wisedome, to make you
friends of your vnrighteous
Mammon, and to laye a
good foundation against
the day of Christ Iesus; And
faithfull is he that hath pro-
mised and will accomplish
his worke in you, that you
may be constant and a-
bound in the worke of the
Lord, that your labour may
not be in vaine in the Lord:
Hold on thē in the name of
God Beloued, while ye yet
haue time, and the Lord
prosper you in this blessed
worke of welldoing to the
household of faith. Oh how
shall you maintaine the true
ho.

THE EPISTLE

honour of this famous Citie
to be still the treasurie of
the poore, and nurserie of
learning, and truereligion?
how shall you sanctifie the
portion which the Lord
hath lent you, to make it
constant to your posteritie,
when you shall thus offer
the first fruits of your en-
crease vnto the Lord? Shall
not the loynes of the poore
bless you, doe not their
prayers keepe away the ven-
geance from your Citie? Are
you not the meanes to con-
tinue & deriue the Gospel to
posteritie, do you not there-
by prepare the Church of
God to eternitie? And shall
not the generatiōs to come
esteeme you blessed? Shall
not your posteritie be nur-
sed

DEDICATORIE.

sed vp in the Church? shall
not the memoriall of the
iust liue for euer? Surely if
my poore life and meanes
may any whit further here-
unto: as I do offer vnto you
vnfainedly this pledge ther-
of: So let me intreate you in
the merites of Iesus Christ,
to take it as a glasse to trie
your estates by, and so hold
what is good and warranta-
ble for your soules happi-
nes. I doubt not but you are
wise to discerne of the euils
of the time: And howsoeuer
the prouerbe now if euer,
may be verified, that hee
which knowes not to dis-
semble, knowes not how to
liue: yet I trust you haue
learned by gracious experi-
ence, that as the Lord li-
ueth,

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ueth, truth in the inward parts, and hath no need of our lie and hypocrisie to maintaine his truth, so he hath and wil daily confound the equiuocating Iesuite and lukewarme professor, the dissembling Papist, and shifting Ambodexter, that so we neither need feare their malice, nor cate of such things as please them: Only the Lord make you so wise in the dispensation of your Stewardships; that as you distribute to others, so you may *reserve for your selues*, being humbled in your welldoing here, that you may not loose the comfort of it in an other life. And giuing God the *whole glorie* of all his meanes towards you,

DEDICATORIE.

you, that hath giuen you an
enlarged hart for the aduāce
ment of his Gospell: that so
you may more and more be
emptied of all preposterous
loue of earthly things. And
considering, that *hee that*
scattereth shall haue plentie:
you would therefore learne
to liue by faith in the feare of
God, casting your bread vpon
the waters And the more you
~~giue~~ the world to be gi-
uen ouer to abominable Sa-
cridege, Euen to robbe the
Lord in his *Tythes and offe-*
rings, the more you would
hereby approue your selues
to be chosen out of the world,
that you seeke not your owne,
but that which is Iesus Christs
still ministring vnto the ne-
cessities of the Saints. And
ouer-

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ouercomming, & confounding the euill of the time, by *iudging wisely of the cause of the afflicted*, and husbanding well, yea encreasing daily the Treasury, which your Perdecessors left vnto you, that your *posteritie may be encouraged and blessed* by your holy example. And the poore Church of Christ may now *þ* better be maintained, by how much the worlde esteemes it Gods best seruice, to emptie and spoyle the same.

For mine owne part; As it hath pleased my good God to exercise me with continual afflictions, and lingering sicknesses; disinabling mee from my calling, and so casting mee into many extremities :

DEDICATORIE.

mities : so it is my great cō-
fort, that I haue found a strong
& faithfull GOD, in my grea-
test infirmities : who as hee
hath restored life, though in
some weake measure, so will
hee not also supplie meanes
gratiously ? Yea surely : Bles-
sed be his name, that though
the Lions want, & suffer hun-
ger, yet they that feare the
Lord shall want nothing that
is good : And I blesse God,
that I haue found more good
in my greatest Afflictions,
then euer I could haue ho-
ped for in my greatest prof-
peritie. Surely, if it were no
more, but to knowe our selues
truely, to discerne the insuffici-
encie, and deceitfulness of world-
ly things, and so to bee wayned
from the love of them, the most
sharpest

THE EPISTLE

sharpest Afflictions were not bought too deare : But that our *light Afflictions, which are but for a moment*, should not onely proue meanes to trie and increase Gods graces in vs, but to procure vnto vs *iey even vnspeakeable and glorious*: and so to scale vs vnto saluation, .2 Pet. 1. 9. 10. and so giue vs possession of happines, euen in this life : yea, to cause vnto vs a farre more excellent, and eternall waight of glorie in Heauen: must we not truely account that the Afflictions of this present Time, are not worthy of the glory that shall be shewed vnto vs ? And is not the Lord mercifull vnto vs, (my Beloued) that hath not onely stored vp vnto vs so many blessings (in our afflictions

DEDICATORIE.

tions,) but hath also heerein
dealt so mildely, and kindly
with vs, as not to sweepe vs
away, with the Beesom of de-
structiō, as the *Powder Treas-*
on intended, and our *sinnes*
had deserued: but to weaken
vs by degrees, and to con-
found vs in our carnall con-
fidence, that so we might be
invited to Repentance, and
haue gracious laisure therto?
The Lorde make vs wise to
see the plague, and hide our
selues. Is it not high time to
turne vnto the Lorde? when
the *First Berne* being *smitten*,
the next that succeeded, was
palpable Darknes.: And then
the next, the *red Sea*, to swal-
low *vp quicke*? Who so is
wise, shall vnderstand these
things, & to whom the arme
of

THE EPISTLE.

of the Lorde shall reucale
them.

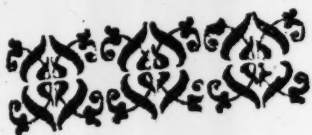
For this shall I not cease
to pray vnto God, for you,
that the *Keeper of Israel*, may
keepe you from *security*, and
*recoouer the things that are rea-
die to die.* To whose blessed
protection, I doe most hartli-
ly commend you, in *Iesus
Christ.*

Resting in him,

Your Worships
euer bounden,

Tho. Cooper.





The Hypocrites Estate.

Proverb. 13.7.

*There is that maketh himselfe
rich, and hath nothing: And
that maketh himselfe poore,
hauing great riches.*

THe holy Ghost (as I
take it) in these words
shadoweth out vnto
vs, the difference betweene
an Hypocrite, and a sincere
Christian. And that
First in their Estates: as
that,

I The Hypocrite hath no-
B thing;

6 *The Hypocrites*

thing; that is, Is a very ban-
Jude. 1. 12. querout; An *Emptie* vine: a
Mark. 11. cloud without water: A figtree
 3. having onely Leaves, having
 2. *Tim.* a forme of Godlines, but deny-
 3. 5. ing the power therof. *Vse. 6.*
 1. *Tim.* *Jude. 12.* 2. *Tim. 3. 5.*

4. 8. 2 The sound Christians
Math. 13. estate is good, he Hath great
 12. riches: he is rich in faith, and
Rom. 14. plentifull in good workes.

5. But how doe these hus-
Jacob. 2. band and manage these se-
Philip. 1. uerall estates? What is their
 1. wisdom in making the
 best of them? This the Spi-
 rit of God further reueales
 vnto vs.

As first, for the *Hypocrite*
 thogh he be worth nothing,
 hath nothing in truth, no-
 thing in the right vse, no-
 thing in acceptance, yet he
 makes

makes himselfe rich: that is, Reuel. 3.
hee doth not see his emptines, 17.
may he will not see it, yea he Luk. 12.
would faine be esteemed 18. 19.
rich, and in his carnall wise-
dome he makes himselfe rich:
thus doth he make the best
of his nothing, thus doth he
set out, and lengthen his
banquerout estate.

As for the upright in hart, Rom. 8.
it is not so with him. Thogh 21.
hee haue great riches in 2. Tim.
truth, and greater in expecta- 4. 8.
tion, yet saith the Spirit he
makes himselfe poore: that is,
he stands not vpon the shew,
nor sets them out to sell, he Matt. 5. 3
proclaimes not his riches, Luke. 5. 8.
nor depends thereon, but Luk. 14.
abaseth himselfe that he may be 11.
exalted, denies himselfe that he Matt. 16.
may be found in Christ; forgets

4 *The Hypocrite*

that which is behinde, that he may hasten to that which is before, though he knowe nothing by himselfe, yet he is not iustified. 3. Phil. 1. Cor. 4. 4.

2 Yea though hee were perfect, yet he knowes not his owne soule. Iob. 9. 27. Nay, he knowes that God is greater then his conscience, and knoweth al things, euen the secret sinnes which he cannot discerne. And therefore hee abhorres his life, and beares the yoake from his youth : he sitteth alone and keepeth silence, because he hath borne it vpon him: he putteth his mouth in the dust, if there may be hope: he giueth his cheeke to him that smiteth him, *he is filled full of reproaches* : For hee knoweth

knoweth that his God will not forsake for ever; but though he send affliction, yet will he haue compassion according to the multitude of his mercies. 1. Ioh. . Ps. 19. Lament. 3. 27. 28 29 30. 31. 32. Psal. 97. 4. Psal. 96. 15 1. Cor. 10. 13. Hebr. 2. 18.

Thus doth the true *Nathaniel* husband his estate. And thus generally of the purpose of the holy Ghost, and summe of these words.

Now let vs more particularly consider of these differences.

And first of These *estates*.

The *Hypocrites* estate you haue heard to be desperate. As he hath nothing, so he will haue nothing, he will not see his want, he makes

B ; him.

6 *The Hypocrite*

himself rich, *Reue.* 3. he saith
that he seeth, & therefore his
sinne remaineth on him.
Ioh. 9. more hope of a foole,
then of such a wise man that
is only rich in his owne con-
science.

*He that is rich in his owne
conscience, he is not rich in
the sight of men. But how can he
be rich in his owne conscience? hath
he nothing at all? No gifts
of nature? no gifts of grace?
Yea surely.*

1 *In know,* he hath what-
soever the regenerate pos-
sesserh; may he many times
in shew goeth beyond him.
Matt. 6. *Matt.* 13.

1. How.

2 *In substance* hee hath
much common with the re-
generate, as first, commu-
nion of outward meanes of
religion, the *Word*, *Sacra-*
ments,

ments, conference, example. &c.

Secōdly, use of outward means, for this life in an outward manner, and for externall ends. As first, love to himselfe, and so generally of saluation, 2. Knowledge supernaturall, whereby hee discernes the true meanes of this saluation.

2. What the Hypocrite hath.

3 Faith temporarie, whereby for a season he assents to the meanes, reioyceth for a season in them, wisheth that he may be partaker of the end, to which they lead, entreteth into the way which may leade him to that end, and so long as Winde and Tyde serues, Sayles very contentedly to that wished Haven. Ioh. 5. Balaam. Num. 23. Luk. 8. Matt. 6. 24.

3 Yea, *In substāce* he hath some graces, euen beyond the Elect. As he may do *Miracles*, and haue extraordinarie knowledge of manie mysteries; for the good of others, and to make himself without excuse. *Math. 7.*

4 Yea, he may be *restrained* from some euills which the Childe of God may fall into: that, so hee may haue his desire, in affecting an outward *forme* and *glorie* of religion, thereby more dangerously to deceiue himself, by resting therein, and to *deceiue others*, by tying them to his measure. *Tim, 3. 5. 13.* and causing them to stumble at the infirmities of the Saintes.

5 Yea, he may *live* all his daies

nothing.

9

daies in prosperitie ; that so
hee may the rather flatter
himselſe in the worth of
his profeſſion : and he may
die in a glorious carnall
peace, to the great ſlūbling
of the world, and abuſing of
his vaine heart, Iob. 21. 13.
Ierum. 12.

And ſo he may be *iuſtified*
and approued of the world
that owes him : whereas
the Saints may *live in cor-
tinnall afflictions*, and die in
much trouble, and anguiſh
of ſpirit, and ſo for a time be
condemned, both in life and
death : of an vnbeleeuing,
& vniuſt generatiō. Pſal. 34.

3 All this and much more
in particular, (of which elſe
where (God willing) is the
portion of the hypocrite :

B 5

And

How this
that he hath
nothing.

And yet for all this, in the
truth, *he hath nothing.*

How so?

First, because he hath *no*
right in any thing that hee
hath, he is but a *thiefe*, and a
Robber, an *Vsurper* of Gods
graces. And therefore what-
soever he hath, is *none of his*.
Well may he prouide, and
prepare it as a *Cooke*, but the
righteous shall be fed there-
with, he shall gather *siluer as*
the dust, but the *Saints* shall di-
vide it. *Iob. 27. Iob. 10.*

Because
he hath no
right.

No right
se.

Secondly, he hath *no right*
use of any thing that he
hath; his *consciēce* is *defiled*,
and so *all things* are *impure*
unto him: and how can he
but abuse and peruert the
same? Either missing in the
ground, as not doing it in
faith,

nothing.

11

Faith, or failing in the *manner*, not according to the rule of the *word*, or abhorring from the right *end* the *glorie of God*. Tit. 1. 15. Rom. 14. 1. Cor. 10. 3 1.

That which he doth proceeding from *naturall knowledge* or *good intention* and *meaning*, or at the best a *vaine presumption*, or *temporarie faith*: his *manner* of doing, being in wilworship and bodily seruice, which profiteth nothing, his *end* being to rob God of his glory, and transference it to himselfe, and so to expresse some degrees of the sinne of Antichrist, euen to aduance himselfe aboue all that is called God, and yet to satisfy the flesh, & make his belly his God.

2. Coll.

12 *The Hypocrites*

2. Coll. 3. Phil. 19. to *sacrifice to his net*, and so make his wit, & industrie his God. In a word, meerely to seeke himselfe, and to put out all sense and vse of the diuine power. Matt. 13. 2 Coll. 25. 1. Tim. 4. 8. 2. Thess. 2. 10. Abac. 2.

No true
comfort.

Thirdly, also the hypocrite may be said to *haue nothing*, because he hath no true *comfort* and *success* in what he hath. Though the Lord giue him his desire, yet he sends leannes into his soule: Psal. 106. 15. he hath either some inward gripe of conscience, or some outward leprosie accompanying his greatest and securest reuellings, in his most glorious happines, Prouerb. 14. 3. 2. Rom. 5. 27.
some-

somewhat there is, so scarres
and crosse him, that all his
honour *is nothing unto him*,
the cōscionable walking of
the Saints, confounds his
pompous and outside pro-
fession. Hester. 5. The poore
vineard of *Naboth* lies so
conuenient, that he cannot
hold vp his head, nor eat
his meate, vnlesse he may
embrace his hands in blood,
to enioy the same, 2. Kin. 29.
some such like thing there
will be stil to procure enuie,
& discontent; that so though
hee hath somewhat, yet in-
deed beholding it often in
the true glasse of the word,
and the holy *examples of the*
Saints, hee sees it to be no-
thing, in comparison of *what*
others haue. And yet such is
the

4. Nothing
in regard
of others.

14 *The Hypocrites &c.*

the strength of delusion,
that he is giuen vp vnto:
that what he wants in *sub-*
stance, that he will make vp
in *complement*, and shew; and
so indeed is nothing to that
he seemes to be, faine would
he seeme to be *perfect*, if you
will belecue his shewes: nay,
if you will belecue his owne
word: he saith he is *rich*, and
encreased in Goods, and *hath*
need of nothing, Reuel. 3. 17.

5. Nothing
to what he
seemes to
haue.

6. Nothing
to that he
said he hath.

And yet the spirit tells him,
he is poore and blind, and misfe-
rable, he hath nothing of
what hee saith, because he
makes himselfe rich: there-
fore he hath nothing.

And well were it with him
if hee might bee his owne
Iudge, though hee were de-
ceiued in himselfe, yet hee
might

might be approued of God:
But obserue I pray you a further measure of Gods iudgement vpon him, that what is *highly esteemed of Man*, is *abomination in the sight of God*, *Luke*, 16. 15. because the hypocrite so ouerrates his goodnes, and standeth vpon his terms of vprightnes and perfection: therefore the Lord reiects his confidēce, *Ierem.* 2. and condemneth his painted shews, and vaine boasting. The *Publicane* that confelleth his sinne, is accepted, when the proud *Pharisee* that boasteth of his righteousness, making it seeme greater then in trueth it is, is therefore reiectēd of God, *Luke*, 18. because his person is abominable. Thus
hath

7. Nothing,
because not
accepted.

hath the hipocrite nothing, because it is not *accepted* of God; whose acceptance only giues true valuation, and worth to all our actions: which in theſelues are worthy *nothing but ſhame and confuſion*, *Dan. 9.* And can the Juſt and holie Lord doe otherwiſe?

3. Nothing
to that hee
ſhould haue

Doth he not loue truth in the inward parts? Pſal. 51. Is the Hypocrite any thing in the truth, Is that he hath ought to what he *ſhould haue*? ſurely, hee ſhould be vpright in hart, but he hath ſeuē abominations, yea, deceitfulnes the root of all: he ſhould haue his profeſſion and pra-ctiſe anſwere eache other: but alas, muſt not his *Iacob-like* profeſſion cōdemne his

Eſay.

Hypocrite banquerout. 17

Esau-like practise? Is he not of his father the diuell, euen a murtherer of his brethren, though hee professe himself to be the sonne of Abraham? Iohn. 8 44. Thus is the hypocrite nothing to that which he should be. And therefore it is iust with God, that

He shall be nothing to what he would be. He would be happy: And yet of all men shall be beaten with most stripes.

Math. 25. He would be honoured of the people. 1. Sam. 15.

And yet is hated, because he makes profession; yea more iustly scorned, because hee shames his profession; hee would enioy the pleasures of sinne with greedines: yet is hee often brideled with the credit of his profession. And

so

9. Nothing
to what hee
would bee

18 *Hypocrite banquerout*

so is more inwardly enflamed to Lust, and enraged against God: And that wee may yet further behold and admire the Iustice of our glorious God: Obserue (I pray you) that

Howsoeuer the Hypocrite denieth the *power of goalines*, yet would hee faine retaine *forme* and shew thereof: that so he may still deceiue himselfe and others. But doth not the Lord euē reuert this his confidence often times? Dooth hee not take away his *restraining spirit*, and giue him vp with all greedines to break out into grosse sinnes? *Rom. 1.25.26* Doth not the Hypocrite hereupon labour to dead his conscience, by reiecting knowledge, that so he

10. No, not
so much as
in shew.

and Desperate. 19

hee may cōmit sin more secretly without controlmēt?
Ephes. 4. Doth he not plainly professe, *Departs from vs Lord, we will not the knowledge of thy wayes?* Job. 15. 21. As iustifying the Lord, that it were better for him neuer to haue knowne the wayes of righteousness, then thus with the dogge to returne to his vomite:
2. Pet. 2. Doth not man being in honour become voyde of vnderstanding, loosing the very light of knowledge, together with the shipwracke of conscience, and so may be compared to the beasts that perish?
Ps. 49. Is not now that which he seemed to haue, taken away from him? Matth. 23. 5. His madnes shalbe made manifest to all men: No longer shall hee pre-

25 Hypocrite banquerout.

preuayle, to deceiue Gods
people 2.Tim.3.9. Hee shall
no more weare a rough garmēt,
to beguile instable soules. 13.
Zach.4. Thus will the Lord
vncase the Hypocrite in this
life. And thus hath he nothing
of what hee would haue, though
hee would haue nothing but a
shew, which indeede is nothing.

II. No.
thing, be-
cause hee
makes him-
selfe rich.

Lastly, Not to passe ouer
the reason of the holy ghost:
Euen because hee makes him-
selfe rich, therefore he hath no-
thing: For can that bee any
thing in Truth, which hee
makes himselfe to be, seeing
it is of God, whatsoeuer is
good in vs; And because hee
makes himselfe rich, and will
not see his want, therefore
hath hee nothing, neither in
hand nor in hope, hee is not
onely

onely poore but desperately miserable: he must necessarily live and die, *A corrupt tree, and without fruit being now twice dead by the reiecting and abuse of grace, and so fit for nothing, but for eternall vengeance? Iud. 12. Math. 3.*

2 And can hee haue any thing, vnlesse the Lord doe giue it him in mercy? *And will the Lord giue him grace, who refuseth the same? hath by sinne disabled himselfe fro the right vse therof? Iud. 4.* And shall not all that is giuen him further his condemnation? Well may the Lord lend him his goods, well may he entrude vpon them: But free gift he hath none, nor freely shall enioy them:

2. Because Gods giues him nothing.

22 *Because he makes*

them : but as hee abuseth them to Gods dishonour, so shall he be stripped of them with shame, and bee cast off from all hope, euer to attain them againe: *Yea, be cast into eternall punishments, for the abuse of them, Math. 25. 30.*

Well, thus we see in what respects the hypocrite hath nothing. As also the reasons that he must needs haue nothing: seeing as neither that which hee hath, is *giuen him to enioy, Timet. 6.* and so it is no beter then nothing: Nay better neuer to haue had any, then at such a reckoning: *Neither dooth hee desire the substance of goodnes,* but the shewe thereof, which is as nothing. And yet eftsouenes is he wearie of the shewe, because

3. *Because*
he desires it
as nothing
in shew, not
substance,

cause it hindered the enioy-
ing of the pleasures of sinne.

Nay, in the
ende reieca-
teth the ve-
ry shewe.

1. Whence we may learne,

1. Not to *cunnie the cracking*
of the Hypocrite, nor any pro-
speritie which furthers the
same, seeing al is as nothing,
yea worse then nothing, e-
uen vanitie and deceit, *Psal.*
37.1.8.

Secondly, not to Content
our selues with the Hypo-
crites measure, neither to
square our selues according
to his *line*, seeing all he hath
is no more then nothing:
Nay, lesse then nothing, a
meere lye, an Idol, *2. Cor. 10.*

Vse, 2.

But rather so trie our selues
by the hypocrites scantling,
as wherein he hath any thing,
therein not to excuse our-
selues, if we come short of him,
vpon

3.

vpon pretence, because hee
abuseth it, therefore we may
be without it, or not safely ven-
ture on it, but rather, wherein
hee is any thing, therein la-
bour wee to be much more,
not contending in the shew,
but laboring to expresse the
substance, and making good
in our practise, what we haue
receiued in knowledge, and
so growing in Knowledge, that
wee may encrease in obedi-
ence, till the worke of Christ
be perfited in vs, 1. Phil. 10.
2. Pet. 1. 6. 7. 8. 2. Cor. 5. 6.
To this ende, As the Hypo-
crite thinks he is somewhat whe
hee is nothing, and so deceiues
himselfe, Gal. 6. 4 So let vs ac-
knowledge, that of our selues
we haue nothing, as of our selues:
that, in vs, that is, in our flesh,
dwell-

dwelleth no goodnes, Rom. 7.
 that so we may be partakers *How vice*
 of the fatnes of the Olive, and *may goe be-*
 be truly ingrafted into the true *yond the hy-*
 vine Christ Iesus, Ioh. 15. *poetice.*
 that so we may bring forth
 fruit in him. Thus having
 our right in goodnes, throgh
 Iesus Christ, wee shall also
 haue grace to use it well, and
 being faithfull in a little, we
 shall be entrusted with greater
 blessings, our faylings shall *Math. 25*
 not be imputed, and our in-
 firmities daily purged; and
 we daily renewed by Christ,
 that we may growe up in him,
 which is the head, doing all in
 thankesfulnes unto our God, for
 his Sonne in Christ Iesus, in
 all things guiding our selues
 according to his blessed
 word, Psal. 119. 9. and aboue

26 *The vse thereof.*

al things, ayming at the glorie of our eternall God, 1. Cor 10. 21 that so good will may still flow downe vpon the sonnes of men, whereby being enabled to constancie in welldoing, we shall *fight the good fight of faith*, and finish our course with ioy And so obtaine the end of our faith which is the saluation of our soules. 2. Tim. 4. 7. 8. 1. Pet. 1. 9.

Thus haue we heard of the Hypocrites *Estate*. Shall we now a little further consider of his *wisedome* in the husbanding thereof.

The spirit readies vs herein *Hee makes himselfe rich*, obserue I pray you the *manner* of the speech, hee saith not, that he is *rich indeed* of him-

to hide his estate. 27

himselfe ; for so neither he is : neither indeed can he be ; neither doth the spirit say : that he is made rich, for this onely belongeth to the Saints : whom God hath chosen in Christ to make them rich in good workes : but, as the Iewes wold there- by challenge our Sauour to be a counterfeit, because, say they, that he said, *I am the King of the Iewes*, Ioh. 19.21. therein intending that hee tooke vpon him the calling he had no right vnto : nei- ther indeed was the person he pretended to be : So the holy Ghost doth herein iustly challenge the Hypo- crite of couenage, be- cause hee makes himselfe rich ; when hee is a ban-

The maner
of this, That
The hypo-
crite makes
himselfe
rich.

Iac^b.2.

querout : thereby implying his legerdemaine, that had deuices, not onely to *hide* his pouertie, and colour his emptines : but further also was growne such a Maister of his trade, as to make himselfe rich, at least so to seeme to himselfe, yea to other also: to gaine credit of such esteeme: when indeed he was no better then quite out at heeles. Obserue wee then here a *double* propertie of an hypocrite. First, that though hee be worth nothing, yet in no hand can he abide to heare of this : hee doth not see his nakednes, hee *knowes not* that hee is *poore and blind, and miserable*, nay which is his desperate estate : hee will not see it.

And

2. Obser.
Hypocrite
doth not
either will
discerne his
emptines.

to hide his estate. 29

And no meruaile.

1 For as hee desires not to see his spirituall nakednes, least by the view thereof, his *seeming happines* might be disgraced: and *carnall deuotions* confounded: 2. so is hee iustly giuen vp by the Iustice of God, to be besotted with outward pompe, and prosperitie: that so, he may not discerne his inward wants. 3. And so doth hee fall into the hands of Sathan, the *God of this world*, 2. Cor. 4. 5. by whom being blinded & further infatuated, either with a *false iudgement* of things, or *misapplying the true*, The Gospel is hereby hid vnto such as perish, that so not being now able to discerne his nakednes,

C 3 because

30 *Sathans policie in blin-*

because he wants this heavenly *Eye-salue*, he might be made more inexcusable in reiecting this true light, and so be iustly *giuen vp to strong delusions*, 2. Thess. 2. 12. because hee will not obey the truth. Whereupon it cometh to passe, that as before, he desired not to see his nakednes, but rather to haue it couered, & cōcealed from himselfe; And to this end, being dazled with shewes, and outward baits, hath not laisure to looke home; So: because, he reiects the *birth-right* in comparison of the melle of pottage, Genes. 27. is therfore giuē vp to *strong delusions*: By these delusions his *Iudgement* is so peruerbed and true light corrupted,

ding men in their estates. 31

ted, that now taking light
for darkenes, & darkenes for
light, he bleſſeth his ſoule
in this wilful ignorāce of his *Libertine.*
eſtate: as if it were his grea-
teſt happines to be ſence-
leſſe in his miſery, that here-
in he may deceiue his ſoule,
that his ſinne is pardoned,
becauſe though he commit
the ſame with greedines,
Ephes. 4. 19. yet he hath no
feeling of it, no ſting of con-
ſcience for the ſame. And
therefore he reſolues, that
he may follow it ſtil. Pro. 23.

And, hereunto furthers an
other policie of Sathan, who
by leading his eyes abroad,
to view other mens eſtates,
doth increaſe hereby this
ſpiritual blindnes: And that,
when either 1. *cōparing* him-
ſelfe with others, y^e are ſhort

of his measure, he thereby resolves *y* his estate is good, he sees no euill in it: or else secondly hee is so quick-sighted abroad, that his eyes are put vp at home, he sees so much in others, he hath such cause to looke abroad, that he hath no *need*, or *leisure* to looke home: nay by looking abroad, hee makes shew that *all is well at home*.

2. By the
deceitfulness
of sinne see-
king to hide
itselfe.

By what
meanes.

Adde we hereunto, the *deceitfulness of sinne* which must not be scene into; that it may not be repented of. And that it may not be scene into, hath many colours. First *either* God *knowes* it sufficiently, and therefore what neede I trouble my selfe to examine the same, *or* I can neuer attaine vnto the *depth thereof*,

thereof, and therefore in vaine do I labor to search and discover the same, 3. or the precise knowledge hereof may drive me to dispaire: & therefore it is not good to buy repentance at a rate so deare. 4. and what need I trouble my selfe to renue those woundes which are already healed by the Blood of Christ?

Thus doth the Hypocrite hide his Nakednes, these are the meanes and cloakes hereunto.

By which we may learne. *Vse. 1*

1. As to reiect the confidence of the Hypocrite, who because he *hides his sinne*, & will not see his nakednes, therefore he *shall not prosper*: Pro. 28. his sin shall be laid open to his shame & confusion: 2. So to discern the deceitful-

34 *Spiritual nakednes.*

nes of sinne, and cunning of
Sathan in keeping vs in this
spirituall blindnes, & igno-
rance of our miserie. And
therefore that we may pre-
uent this desperate cōdition

Instruction. 3 Learne we in the feare of
God to discern our spiritu-
all miserie. And that

How to dis- 1 First by often viewing
cerne Spiritu- our selues in the glaſſe of the
all naked- law.
nes.

Rom. 7. 9. 10.

Meanes
hereto.

2 And iuſtly obſeruing,
the checkes of conſcience
conuinc'd thereby.

3 Not neglecting to take
notice of the examples of
Gods chaiſtise-ments *vpon o-*
thers for ſin, as knowing that
ſuch like may befall vs. Pl. 119.

4 Eſpecially obſeruing the
ſecret and inuiſible hand of
God vpon our ſelues, mee-
ting

ting with our sinnes by speciall chastisements.

5 And that either those ordinarie and strange buffetings and renewed quawmes of the conscience, or else the *Inward and* wounding of our *good name*, *outward.* our crossings in the familie by wife, children, seruants, emptying of our estates, by casualties. &c. Psal. 31.

6 Aboue all things, labour we to discerne the *worthines* of our *Sauour* and our priuiledges in him, together with that inestimable price he paid for vs, and this will most profitably bring vs to *the* sight of our nakednes, that so we may desire to be cloathed with his righteousness.

7 And seeing: So long as we liue here we shall haue somewhat to blind and decciue

Consider the
excellent
price of our
saluation:

1. Meditatiō
of death,

2. Meditatiō
of the day of
Iudgement.

3. Glory that
shall be re-
cealed.

ceiue vs:therfore behold we
our estates often in the grane,
where corruption shall be
our mother, & the wormes
our brethren & sisters; And
this wil be a notable meanes
to call vs home to view our
selues, that so wee may yet
further discern our pouer-
tie. And

8 To this end, arrest we our
selues oftē before the *Iudge-
ment seate of Christ*, and pre-
pare we our soules thereto
by a daily examining of our
selues and casting vp of our
accounts, that so we may yet
more and more take notice
of our vilenes.

And to make our vnwor-
thines more truely to ap-
peare vnto vs, set we before
the eyes of our minds the in-
cōparable waight of *Glory* that

is layed vp for vs, viewe wee our present estate often in that glorious glasse. And this shall much further the discovering of vilenes.

As for the Worlde, and pompe thereof: seeing this is no small meanes to blinde vs in our estates, making vs seeme better then wee are, therefore learne wee to discern the true Nature of all earthly things. And knowing their best worth to bee but vanitie, and vexation of spirit, *Lam. 1.* Learne we to giue them such room in our hearts, as that we can learne to be abased when we doe abound: and to abound in content and thankfulness, when we are abased: *Phil. 4.* let our proportion be not to seeke

Discerning
& reason-
ing earthly
things.

seeke after great things: and
 our desires be, to cast our care
 vpon God. Let vs use the world,
 as if we v^sed it not. Let vs en-
 ioy the best, as wee were still
 willing to leaue them for a
 better Let vs more account,
 of our *right* in these things
 thē to be cloyed with them.
 And prepare we our soules dai-
 ly for afflictions: that so wee
 may yet better see our emp-
 tines and vnworthines, *Iere.*
45. 1. Pet. 5. 1. Cor. 7.

Examining
 our obedi-
 ence to any
 one particu-
 lar Com-
 mand.

Note.

And least wee should erre
 in cōtenting our selues with
 generalls. That we may dis-
 cerne our spirituall pouertie
 indeede: Examine wee our
 strength in the keeping of
 any one of Gods Commande-
 ments: Not so much waying
 our failing in the *Outward*
actions,

actions, which are finite, and may be excusable, as rather discerning the *inward corruption*, & rebellion of the hart, the blasphemous thoughts, & vile imaginations, which credit, and feare of punishment, restraineth from the Act, this will much further the discerning of our vilenes. *Gen. 6.*

And to this ende, take we our selues to taske how wee haue, or can keepe any one of the Commaundements. Examine wee our selues (for example) how we faile in the *keeping of the Sabaoth*: how we faile in *preparation*: how in binding our thoughts to the good abearing; how in accompanying the ordinances of God, with the intenti-

In keeping
of the Sa-
baoth.

on of the minde, to *conceiue* the wil of God therein: how to *profite* by that we vnderſtād: how to *communicate*, what we conceiue for the good of others: how to keepe our *peace with God*, in holy *medi-tation*, and conference with his Maieſtie: how to labour *peace with men*, by reconciling them vnto God: how to order our *Chriſtian liber-tie* on the Sabaoth, (as being Lords thereof) that it be *not occasion to the Fleſh*, and interrupt our ſweet communion with our bleſſed God. *Galat. 5.* And I am perſwaded, that if we had no other means to diſcerne our emptines and insufficiencie; euen our beſt ſtriuings, for the ſanctifying of the Sabaoth,

oth(as being the maine trial
of the power of sanctificati-
on) would sufficiently con-
vince vs, both that of our
selues we are able to doe no-
thing, and that, corruption,
remaining in vs (if the Lord
should enter into iudgment
with vs for the same) were
sufficient to infatuate all the
graces of God in vs: and to
confound euen the best ser-
uice we can do vnto his Ma-
iestie. And this I take to be
a liuely practise, whereby we
may attaine to the power of
spirituall nakednes.

And *thus* doth the Lorde
raise Light out of darknes:
the desperate policie of the
hypocrite in *hiding his estate*:
you see, hath taught vs to
discerne and discover the
same,

same, *Ierem. 17. 10.* And let
 this be an *especial rule*, yet fur-
 ther hereunto: that though
 we cannot know the *depth* of
 corruption in vs, yet let vs
 not faile still to sounde the
 bottom by the power of the
 word, and so farre as it plea-
 seth the Lord to discouer vn-
 to vs: let vs not be ashamed
 to shame our selues therein:
 At no hād giue we here way
 to *Carnall wisdom*, to *sup-
 presse* or *smother* what wee
 knowe, either by *excusing* it,
 as the common condition
 is, or *diminishing*, that it is
 not so bad, as it is made, or as
 others haue done, or by put-
 ting it off frō our selues, as if
Diuine providence, or *necessity*,
 or some sufficient cause pro-
 uoked thereto; or lastly, by
 out-

Though we
 cānot know
 the deph of
 corruption,
 yet let vs
 not giue o-
 uer lear-
 ching.

spirituall nakednes. 43

confessing, and denying, yea,
impudent iustifying of the
same: (For this wil make way
to a reprobate sence,) Rom. 1.
28. But in the name of God, And what
labor wee to discern the vt- we can and,
most of our vilenes: And as that to re-
wee discern, to deale faith- mous.
fully with our owne hearts:
clearing all other, and con-
demning onely our selues;
that so iudging our selues,
we may not be iudged of the
Lord. And thus much of the
first propertie of the hypocrite,
that hee cannot endure to
discerne his nakednes.

But doth he stay here? No
surely, this will not serue his
turne, to think himselfe not
miserable: but as hee would
be accounted happie, and to
this end, assumes the Cloake
of

44 *The Hypocrite*

of religion, so doth hee hereby : through the diuine iustice, giuing him vp to the abuse of this Sacred profession, so farre preuaile, by the strength of delusion; that he *makes himselfe Rich* : that is, not only in his owne conceit: *hath knowledge and happines enough for himselfe*, yea, some ouerplus for others : but also to others oftentimes makes so faire a shew, As that *his measure is onely approoued*, and all others reiected: yea, happie is hee that hath now found such a last for his foote: whereby he may serue God and Mammon too, carry the credite of Religion with the foremost, and yet enioy the pleasures of sin for a season, with the most Licentious.

Be-

makes himselfe rich. 45

Behold then *an other* propertie of the Hypocrite, that though he be a starke Begger by nature, and by tampering with Religion, becomes twice dead, and pluckt up by the rootes, made more inexcusable: faster bound to condemnation: yet see the power of delusion.

A very desperate banqueroute.

Hee makes himselfe rich: that hee alone might haue the glorie, *hee makes himselfe rich*, abusing holy things, to further this delusion, that so his glory may be his shame, when his folly shall be made manifest, when the true owner shall call to account, and recouer his right, and giue him his portion, euen the fruite of his owne counsell.

2. *Observ.*
Propertie of an hypocrite to make himselfe rich.

What then, is this, that the
hypo-

Hypocrite makes himselfe rich?
surely the meaning of the
holy Ghost (I take it) is,

Not only, that *he hides* what
hee truly is, but also that hee
makes shew of what he is not,
and pretends great riches, by
that little he seems to haue:
Yet so, as that hee comes
not by them, by the *right*
meanes, they are not *giuen*
vnto him from the mercie
of God, but rather as an *u-*
surper, he intrudes vpon them;
& so accounts that his owne,
which he hath *no right vnto*:
Or else hee makes *himselfe*
rich, ascribing that to himselfe,
which is the gift of God, as if
his owne wisdom and indu-
stry, had procured them vn-
to him. 1. *Corinth.* 2. *Ierem.* 9.
Dan. 4.

So

Makes himselfe rich. 47

So that in this *grace of speech*, the Spirit of God implieth generally *two things*:

First, that the Hypocrite makes himselfe rich, either of what *is not in him at all*: boasting of what hee neuer enioyed, or if he haue ought hee makes it *more then it is*: makes himselfe rich: whereas indeed he wants *sufficient*: Matter wherein he is rich. setting the best side *outward*, and making his wild grapes seeme right good Fruite.

And so the *Spirite* hath reference to the *matter* of his riches: or,

Secondlie, in that it is saide, *He makes himselfe rich*: This (making of himselfe,) either implies the *manner* of the Action. Namely, by *Intrusion* and *usurpation*, as if

48 *Making boast of what*

if it were not giuen , but rather craftily creapt , and ineroacht vpon : or else it implies the ground, and ende of the action : namely, his owne glorie: as *making him- selfe rich*: & being beholding to no other for the same.

The manner whereby he makes him- selfe rich.

All which, as they are liuely properties of an Hypocrite, so let vs in particular consider of them briefly in their places.

And first, that an Hypocrite makes himselfe *Rich*, that is , *makes great boast of what is not truely in him at all, aduācing himselfe in the things hee not so much as knowes, neither euer saw. 2. Col. 18. and speaking euill of the things hee knowes not, that so hee might gaine the estimatiō of more*

3. *Observ.*
Hypocrite makes him- selfe rich of what hee hath not.

zeale

zeale and holines, 2. Pet. 22. being as wells without water, and clouds without raine; speaking swellings words and yet which are but vanitie, and promising libertie unto others, when himselfe is but a slaue of corruption. The spirit (you see) giues plaine euidence hereunto. And no maruaile.

1 For is he not of old ordained to condemnation, and therefore must be giuen vp to conceiue and boast of what he hath not, that so he may not see what he wants: nor seeke to what should truly make him happie? Iud. 4 Ioh. 9.

2 Is he not to make vp the measure of his condemnation, and encrease the same, by deceiuing himselfe, and others, and therefore doth he

D

not

40 *Reasons why & meanes*

not make shew of what is not in him, that so he might beguile vnstable soules, Ma. 23. 2.Pet.2.17.18. in drawing them by these shewes to make a *mocke of religion*, and so either to keepe from embracing thereof, or to nouzle them in a deceitfull entertainment of the same. Heb.6.4 5.

3 And can he otherwise walke *as an Angell of light*, and arrogate perfection vnto himselfe, if hee did not boast of what was not in him. 2.Cor.11.

4 Is he not hereby prouoked, to *esteeme basely of religion*: seeing it can serue as a *broker* to make him seeme what hee is not: And so is nourished in his Athiesme, and contempt of God?

5 And

Job.21.

whereby he doth this. 41

5 And doth he not exalt himselfe hereby in voluntarie deuotions and formall complements euen aboue all that is called God? 2. Thess. 2. Col. 2

6 Can he do otherwise, that is so blinded by the God of this world, as to take light for darkenes, and darkenes for light? 2. Cor. 4. Esay. 5.

7 Is he not as a *deceined Dove* without heart, hauing his iudgement peruerterd, and so must needs imagine himselfe to be what he is not. *Hose. 7.*

8 Doth he not measure his estate by false rules, As, *Custom, Time, Examples*, especially such as haue lesse then hee: *letter of the lawe, his owne vaine heart,*

D 2 and

and so by these broakers is further flattered to conceiue himselfe to be what he is not, Ioh, 7. 48. Hester. 3.

Learne we hence.

Use.

1 To *conuince* the hypocrite by this, that he boasts of what good is not in him, and withall *denies* the euill that is in him.

How to trie
our estates
hereby.

2 To *trie* our estate in sinceritie by this, that we be so farre from boasting of what is not in vs; or assuming that to our selues which is vainely *ascribed* vnto vs; As, that though we are possessed of many excellent graces, yet we assume no right in them but by the *right use* of them, and because we faile at the best in the use, therefore take we heed of *beholding the same*

Iob. 31.

when

when it *shineth*, that is, of being dazeled with the graces of God in vs, least *spirituall pride* be nourished, & *security* maintained, & so through *negligence* and *unprofitableness* we be stripped of Gods blessings. Rather in the feare of God, Let vs *feare our selues* most when we haue greatest mercies. And be *iealous* of our selues, though not in regard of our knowledge of the right in, & truth of the action, neither of the acceptance thereof in Christ Iesus; yet of the *exactnes* and *worthines* thereof in it selfe. And of any *warrant* as from *our selues*, to perseuere & continue in welldoing.

And seeing do what we can, *vaine glorie* will steale vpon vs; and so prouoke to boast

How to
preuent
this euill.

44 *And Vse hereof.* How
of what is not in vs, least we
should be accounted negli-
gent, short of others, vn-
thankfull, &c.

Therefore learne wee in
the feare of God to preuent
this sinne.

And that by these meanes.

1 Labour we, *sound and
perticular knowledge of our e-
state, and measure, by daily
viewing our selues in the
glasse of the word, and ex-
amining our hearts, and priuie
corruptions, and daily Iudg-
ing our selues by vnfained
repentance.*

2 *Keepe we our Iudgement
sound, and spirituall, by clea-
uing close to the power of
the word, and hating all
vaine, & false rules, Psal. 119.
As opinion, custome, example,
multitude, flesh and blood, &c.*

3 *Resolue*

to prevent this mischiefe. 45

3 *Resolue* wee our selues ;
that though we must strive
to be with the foremost, yet
there are many that may,
and doe goe beyond vs in
grace, whose examples wee
are to admire, reuerence,
and imitate so farre forth, as
that we strive not to leape
vp to them by a vaine con-
ceit of what is not in vs ; but
rather soberly submitting
our selues to such means
wherein we may follow after
them : that (whereas the hy- *Note.*
pocrite being not willing to
take the paines, which may
bring to perfection, and yet
through $\hat{\gamma}$ pride of his heart
arrogates no lesse, and there-
fore in steed of the long & te-
dious way of practise, makes
a shorter cut euen to bragge

46 *How to prevent*

of what hee hath not: wee notwithstanding may in patience possesse our soules, comforting our selues so in the truth of the measure, we haue already attained vnto: as that still we *forget what is behind*; And hasten to that which is before, following hard after the marke for the high price of our calling in Iesus Christ.

3. Phil. 3
14.

4 Lastly, about all things labour wee for *assurance of faith in the sonne of God*. Hebr. 10. which though it be attained by cōscience, & power of welldoing, yet because it seeth a farre off; therefore doth it still carrie vs out of our selues: both to rest wholly on Christ for the matter of our reioycing,
and

and in him alone to the recompence of the reward, that so we may be so farre from assuming what is not in vs, as that still we denie our selues, that wee may be found in Christ not hauing our owne righteousness. Yet

Though wee abase our selues, let vs not *dishonour* our God in *denying*, or *betraying* any of his graces in vs, seeing this may be a meane to be giuen vp to boast of what is not in vs; if we shall denie the *truth*, or abase the *worth* of any of Gods mercies bestowed vpon vs.

And therefore take we heed of running into the other extreame,

But, As God hath giuen, so let vs acknowledge

48 *How the Saints are to ac-*
a truth, to confound hypo-
cric, though wee cannot
challenge perfection, which
makes for our humilia-
tion.

2 Let not Sathan or the
world, take away our innocen-
cie from vs, though before
the Lord we are not there-
by iustified. Iob. 27. 1. Cor.
4. 4. 5.

Wherein
the child of
God may
aduance
Gods grace.

3 Let vs propose our
example to those that are
short of vs; though we must
follow the examples of such
as are gone before. 1. Cor.
11. 1.

4 Let our reioycing be
euen the testimonie of our good
conscience, that in simplicitie
and Godly purenesse, though
not in perfection, yet not in
fleshy wisdom, but by the
grace

knowledg the truth of grace. 49
grace of God, wee have had our
conuersation in the world, and
especially where we have had an
especial calling. 2. Cor. 1. 12. 13.

5 Let it comfort vs a-
gainst infirmities, and Sa-
thans buffetings, that the
same God which hath begun
the worke will perfect it in vs.
1. Phil. 6.

6 Let vs also giue God
the glorie of al his mercies,
though to vs wee confesse
also there is nothing due
but shame and confusion of
face for euer Dan. 9.

And seeing as with the
heart we belecue to righte-
ousnes, so with the mouth
wee confesse to saluation.
Rom. 10. Therefore be wee
wise to distinguish of spiri-
tuall duties: so being private
with

50 *The Hypocrite overrates*
with God, that we doe nothing whereof before men we may be ashamed?

And so behauing our selues in the publike worship, as that we do all things as in the presence of God: both preparing our selues to the publike by priuate humiliation: and after trying and sanctifying the publike by priuate meditation and conference with God.

Thus doth the hypocrite boast of what is not in him: that so he may, vpon pretence of what is not in him, more dangerously deceive himselfe, and others; But what? hath hee nothing at all? Yea surely, we haue before allowed him some wrong possession of many excellent

the blessings of God. 51

excellēt blessings : yea some
abuse thereof.

But are these sufficient to
make him happie ? Surely
no : They (as you haue
heard) tend to make him *in-
excusable* , that hee may be
beaten with more stripes, be-
cause hee knowes his *Maisters*
will and doth it not, because to
whom much is giuen, much
shalbe required at his hands. *Rom. 2. 1.*
Math. 23. Luk. 12. 48.

Yea, but for all this, doth
hee not desire to be happie ?
Yea surely : hee hath some
knowledge of the true ende,
some desire thereof. And
hee hath *a price in his hand* :
yet such a foole hee is, that
he hath no heart to buy it,
hee sees a future happines,
and he would be thought to
chaf-

52 *The Hypocrite overrates*
chaffer for it, Luk. 18. yet in
truth the Bird in the hand is
the prize hee meanes to en-
ioy: *his belly is his God, he*
credit his Idoll: Phil. 3. 18.
And therefore though hee
haue many notable graces,
which might (being rightly
vsed) further him to the *best*;
and so by them, to the *true*
ende; yet in his best wisdom
he is content so farre to vse
them, as thereby to nourish
his deceiued heart, that hee
hath some reach to the hap-
pinesse of a better life: And
yet to make them his maine
brokers, to enioy the happi-
nes of this life.

Note,

And how doth he bring
this about? surely by that 2.
propertie, which now follow-
eth. Euen by ouerrating the
blef.

the blessings of God. 53

blessings which hee hath vsurped, esteeming them to the sanctifying graces of the spirit, sufficient to saluation; when indeede they are but giftes of illumination, tending by his abuse, to his further condemnation.

Behold here then a second ^{4. Hypocrite} propertie of the hypocrite, ^{ouerrates} Namely, to *ouerprize and set* ^{the blessings of} *upon the Tentors*, such blessings as he hath vsurped vp- ^{God,} *on.* ^{As knowne} Thus hauing *some know-* ^{ledge.} *ledge,* he is *puffed vp* therwith, esteeming that hee knowes sufficiently, when he indeed *knowes nothing as hee ought to know*, 1. Cor. 8. *stinting him-* selfe in the *meanes* of Religion, and condemning other that will not be measured by his *line*, as gid ly spirits, mad fel-

fellowes, &c. 2. Cor. 10.

Meanes
wherby the
hypocrite
deceiveth
himselfe.

Popish faith

In tempora-
ry faith.

In externall
obedience.

Thus hauing a *temporary* faith, he makes it more then it is, contenting himselfe to *beleefe in generall*, though he haue no particular holde of the promises, no *assurance of saluation*, esteeming this, *presumption*, the other, *modestie*, and *humilitie*: Or, if he haue any holde, yet *letting it easily goe*, when once his carnall proppes faile, and affliction ouertakes him, *Luk. 8.*

Thus performing some outward deuotions, he esteemeth them meritorious and warrantable for saluation, vpon pretence, that they must needs proceed from a good meaning, and so an honest hart, or else vpon this aduantage, that his heart is *onely knowne to God*, *Ierem. 17. 10.*
hee

Furtherances hereunto. 55

hee cannot iudge of it himselfe : and why then may he not measure himselfe by outward actions ? At least, whatsoever hee knowes by himself, yet why should not you take him in charitie, according to his outward practise and semblance. *Math. 23.* Especially, if he continue, and hold on his profession, as *Iudas* did, till the very ende, may not this be a meanes, that hee shall blesse his soule therein? 1. Hath not he stood whē others are fallen? 2. Hath he not obtained these Graces from the right meanes? 3. Hath hee not by them bene a meanes to doe good to others? 4. Doth hee not increase in knowledge, and goe on in many notable du-

In formall
constancie.

Reasons.

duties. 5. And are not the best subjects to many slips?

Adde wee hereunto, the *pollicie* of *Sathan*, to further this ouerprising of the blessings of God. That whereas indeed the drift is, to abuse them to be Bawdes for present pleasures, & so to *abuse* and *underrate* the same, that we should not esteeme them as the good giftes of God, but rather such as come by chance, or our owne trauell. *Iob. 21. 16.* that wee should thinke them not worth our retaining, when for the further enioying of the pleasures of sinne, we shalbe willing to part with them? Yet that wee might not discerne this our base account of the: It is the subtiltie of this olde

Note.

Ser.

Serpent, that we should thus
conceiue more of them, then
indeede they are : that so
pride of Conceite may hinder
the right vse : and blinde the
false, and thereby keepe vs
from desiring, and enioying
better.

1. Abusing to this end both
the charity of others, who are Furtherances
willing to conceiue the best hereto.
of what they see, and knowe
not to the contrary.

2. Abusing also the flattery
of the Worlde, who is ready
to make the most of euery
thing, that so it may holde
vs still captiues to the lustes
thereof.

3. Especially abusing our
owne selfe-loue, which is easily
blinded in the iudgment of
it selfe: and our secret desires,
and

4 and lusts, which tending to
enjoy the pleasures of sinne,
or by this overweening con-
ceit much warranted and en-
creased thereto.

About all, the *Justice* of
the *Allwise* and mighty God ap-
peareth wonderfully herein:
who hauing (as a iudgement
of his deceitfulnes) ordai-
ned the Hypocrite to grea-
ter condemnation, dooth
therefore so farre giue him
his desire and *portion in this*
life, *Psal. 17. 14.* that whereas
he affecteth some meanes,
and shew of religion to this
ende, as tending to hide and
colour sinne, that it may be
committed more *greedily* &
more *impudently maintained*:
hee shall therefore be parta-
ker of such a measure there-
of,

of, which though it be not
sufficiēt to bring him to the
true happinesse, yet shall it
prooue very daungerous to
nuzzle in the false, and so to
leade him on more securely
to vengeance, and that espe-
cially, by ouerprizing, and,
too high esteeme thereof.
For hereby concluding that
he is in *h* right, he doth not
only despise and condemne
all further measure, but fin-
ding them to stand with, and
further his present enioying
of the pleasures of sinne, he
growes to *sacrifice to his Net*,
and make Idols of his gifts,
now keeping *state with them*:
and extending them rather
to shewe, and *outward pompe*,
then any whit husbanding or
employing *h* same. *Mat. 25.*

By

By which it commeth to
passe, that not exercising his
Talents, the Lord purposeth
to strippe him thereof, and
yet not vntill the hypocrite
be most willing thereunto.
And to make him willing,
serues very iustly the maine
abuse of his gifts; which
wounding his conscience,
and so labouring his refor-
mation, he is so farre from
answering the Lord herein:
As that rather then he will
endure this scourge, he is
contented to part with know-
ledge, yea to be rid of consci-
ence, yea all sense of diuine
power, that so he may enioy
his pleasures more securely
without controulement. By
which as hee makes vp the
measure of his sin, so he ha-
stens vpon himselfe a grea-
ter

Note.

our selues hereby. 61

ter measure of condemnation. Loe here the confusion of the hypocrites wisdom. Behold the wicked taken in their owne craftines.

And Learne we hence in Gods feare to suspect and trie our selues.

Are wee giuen to make *Vse of Tri-*
Molehils Mountaines ? to *all.*

ouerprise the blessings of God bestowed vpon vs? certainly, as it is a sinne to diminish any good blessing of God : & a greater euill to depraue, & disgrace the same : seeing the least we are not worthie of ; and he that is faithful in a little and thankfull for it , shall be entrusted with greater blessings. So on the contrarie : It is a dangerous euill, to ouervalue any fauour of God ;
Especi-

Difference
of blessings
how to be
discerned.

Especially, seeing howsoever every blessing of God is good, and as a hand to lead vs to the greatest good: Yet the difference of Blessings, is both in regard of the *diuerse persons*, that doe enioy them, but most of all, the *right use* of the blessing giues the true rate thereunto, as yeelding vs in the sound comfort the iust valuatiō therof. So that, as to the *Impure*, all things are *Impure*, because the conscience being defiled, they cannot but be abused, and therefore the best to the wicked, (in regarde of themselves) doth but further condemnation, and so to them looseth it worth and value: So vnto the elect, the least being *sanctified*, as it shall further to the

the best, so it cannot be too highly esteemed in regard of the *Giver*, and the more highly we esteeme thereof, the more shall wee be pro- uoked to a more consciona- ble *use*, the more enabled to *thankfulness* vnto our God, and so still prepared to fur- ther blessings; & so at length made fit for eternall happi- ncs.

2 Labour wee therefore in the next place, to trie our estate, not so much by the enioying of the blessing, as by the *right use* thereof. So may wee lawfully aduance the blessing; In that it is not wholly defiled by our cor- ruption, and we iustly depri- ued of it: And yet abase our selues, in regard of our great infirmities, accompanying
E the

*om. 7.**uk. 17.*

o.

1ath. 24.

nying, the best vse of Gods mercies sufficiēt, if the Lord should enter into iudgment with vs, not onely to *corrupt* the blessings vtterly, and so make vs *vnprofitable* seruāts: But, as vnprofitable seruants to be stripped thereof, and to be depriued of all further hope to enioy the same.

3 And labour we to discern the *cunning* of Sathan, who indeede, by this ouer-rating of Gods mercies, procureth their abasing, that so we may not be deceiued with his glorious pretences, that we may suspect him and his most, when they most flatter vs.

4 Lastly, seeing it is so dangerous to ouerprize the mercies of God, therefore learne wee to preuent this practise

selues hereby. 75

practise of the hypocrite.
And so to keepe our selues
in an holy vse of Gods blessings,
thetebyt to prepare our
selues to the continuance
and increase of them.

To this end be we carefull
not to haue such conceite,
or giue such Epithite vnto
any blessings of God, as are
proper attributes to his Ma-
iestie as *perfectly good, migh-*
tie, &c. which yet are ordi-
narie in our communion
speech, vnlesse the circum-
stances and maner of speech
doe restraine within the true
compassse.

How to pre-
uent Satans
policie here-
in.

2 Neither let vs absolute-
ly *measure* the cōstant good-
nesse of our gracious God
by any of them: as if we be-
leeued not more, then wee
felt, or expected not more

E 2

them

then we for the present enjoyed: perswading our selues euen for the present, that though the prouidence of God be subordinate vnto meanes, yet to tye Gods prouidence absolutely to them, is to make any Idoll of the meanes; and an Idoll of God: and therefore, if we haue meanes, let vs so vse them, as that by trusting in them, we doe not ouerrate them: if we haue no meanes, yet let vs not distrust our God, least we vnderrate his power and freedome in gouernment. Pl. 62. 10. Rom. 4.

3 And seeing the true estimate of the blessing, proceeds from the *Acceptance of the person*, and his *right vse* thereof: therefore, let vs not flatter our selues, either because

Note.

cause we haue such and such
about others; therefore we
may now highly esteeme of
our selues, and gifts: But ra-
ther labour we in the feare
of God to haue the testimo-
nie of the acceptance of our
persons: that so wee may
haue comfort in the accep-
tance of the blessing: And
from the comfort of accep-
tance, ground we the *right*
use, and by the use measure
we so the worth of the bles-
sing: as that wee then dis-
cerne it best when we see
our vnworthines most in
the use thereof.

4 Lastly, fasten we sted-
fastly vpon the *merite* of
Christ, and looke we in him,
vnto the *recompence* of the re-
ward: and so shall we preuent
all ouerrating of present

blessings : as finding them
 to be swallowed vp in these
 bottomlesse fountaines, and
 boundles Oceans of eternall
 happines. Hebr. 11.26. 1.
 Ioh. 1.1.

Well, Thus we haue now
 discerned two *properties* of
 an hypocrite, euen in this,
 that he makes himself *Rich*:
 Either hee boasts of *that*
which is not in him at all, or
 else, what he hath, *he sets vpon*
the Tenters ; making it the
worse for use, by how much it
 is *more in shew*, and so neces-
 sarily *abusing* the same to his
 further *condemnation*.

Shall we now consider fur-
 ther the reason of all this:
 The holy Ghost resolues vs
 he *Makes himselfe rich*, he is
 not *made rich* ; receiuing
 Gods blessings in mercie,
 but

but he makes himselfe rich, vsurping, and encroaching vpon the blessings of God: whatsoeuer is lent him, for \bar{v} good of others, he claimes proprietie as to his owne, yea he pretends singularitie; As whosoever were poore, yet he is rich, none rich to him, he is more holy then any. Behold here then two further properties of an hypocrite, whereby he makes himselfe rich. And in the feare of God, let vs trie our selues by them.

First, *He makes himselfe rich*, That is, though he haue no power of true riches, nor any right use of them; yet he makes himselfe rich of that he hath no right in.

An Hypocrite is an vsurper and encroacher vpon the

80 *The Hypocrite, an usur-*

4. Propertie
of an hypo-
cite, an in-
truder vpon
Gods blef-
sings.

Reasons. 2.

blessings of God: though he
haue them, yet he hath no
right in them, they are not
freely given, but lent vnto
him, he must pay the vtmost
farthing for the abuse of
them. 1. They are for others
good, and not his owne, he
hath them in anger, and not
in mercie, 2 he is not of Gods
household, and therefore an
Intruder himselſe, and how
can he then but intrude vp-
on the blessings of God? 3.
he comes in at the window
& not at the true dore, Ioh. 10
And therefore he shall one
day be indited of forcible en-
trance: *Friend how commeſt
thou in hither? thou haſt no
right in this busines, It is
not for Tobiah, but for the
true Iſraelite to build the
houſe of the Lord: And doth*
not

per of Gods blessings. 81

not his manner of building
proue him no leſſe? doth he
not build with *untempered*
morter? doth he not *plucke*
downe with the one hand, what
he hath built with the other?
Is not his building the *tower*
of Babell, to outface heauen,
& confound himſelf? Gen. 11.
Ezech. 13. Vſc. 13. Ma. 22.

Learne we hence, not to *Uſe. 1.*
enuie at the glory of an hy-
pocrite? Are his feathers
his owne? when each ſhall
require his owne, will not his
Nakednes, be his ſhame,
though himſelfe cannot be
aſhamed of it? whē the *Lord*
takes away his blessings, be-
cauſe they are abuſed, when
the *world* withdrawes her ap-
plauſe, becauſe ſhe is incon-
ſtant: when the *conſcience* re-
couers her feeling, being re-

uiued by diuine iustice; whe
hell shall gape on him being
inlarged by his delusions:
shall he not now be turned
out naked, into euerlasting
vengeance? shal not the God
of this world that great vsur-
per, and enuier of the diuine
power, by his limited autho-
ritie seaze vpon this vsurper,
And haile him, to most
boundlesse, and endlesse tor-
ments? Math. 27. Ierem. 6.
Iesa. 66.

2 Learne we here therfore
in *the* feare of God, *to trie* our
selues whether we be vsur-
pers of Gods blessings or no.

How we
may trie and
preuent v.
surpation.

1 Doeſt thou not come
in at the *right doore*? Is not
Christ thine, and so all thine?
1. Cor. 3. 3. 2. Is not thy *person*
accepted, & so thy sacrifice?
3. Doeſt thou stand vpon thy

merite : & not the mercy of thy God? 4. Dost thou pretend natures priuiledge, and not hold of grace? 5. Dost not thou daily renue thy right in Christ, and hold wholly and entirely of him? Dost thou not renounce thy selfe to be iustified thereby, though thou knowest nothing by thy selfe, 1 Cor. 4. 4. 5. that still thou maist be found in Christ not hauing thine owne righteousness? 6. Dost thou not still liue by faith in the sonne of God, Gal. 2. 20. so vsing present, as that thou forgettest them, in comparison of what is to come? 7. Dost thou not so enioy the blessings of the God, as that like a feeling member thou communicates them to others? Luk. 22. 32. 33. endeououring to strengthen

84 *How to trie and preuent &c.*
strengthen thy brethren and
raise vp such as be weake,
Gal. 6. 1. Art thou not care-
full to giue vp thy account
daily, by renewed repentance?
2. Cor. 5. 9. 10. 9. Doeſt thou
not prepare thy ſelf daily to
a more full poſſeſſiō, renow-
ing the world, & dying daily
to it; 1. Cor. 15. hungry
after Chriſt Ieſus, that thou
maiſt enioy his glorious
preſence? Surely if theſe
things be not *in thee & abound*
2. Pet. thou art no better the
a thiefe and a robber: thou
ſhalt one day be ſpoyled, be-
cauſe thou haſt ſpoyled o-
thers: Thou haſt robbed
God of his glorie, & thy ſelfe of
the true uſe, & comfort of his
bleſſings, thou haſt bene
ſtraight hāded to thy poore bre-
thren, in not cōmunicating
vnto

vnto them. And therefore the Lorde will strippe thee thou glorious sepulcher: *thy skirts shall be discovered*, and filthie nakednesse proclaimed, yea, thine owne tongue, and wisdom shall fall vpon thee. *I say. 47. Psal. 64.*

3 And therefore, seeing it is so dangerous to be an vsurper: learne we in the Name of God to preuent this great euill: As first,

1. Disclaime we *Nature*, and all the painted shewes thereof. 2. And labour we to *renue our right alone in Iesus Christ*: 3. That we may finde him, let vs seeke him in *his owne ordinance*. 4. And that we may seeke him aright: let vs seeke him by Faith. 5. Ha-
uing fou the Lord *IESVS*,
let

let vs labour to be found in him: denying our selues by vnfeined repentance. 6. Let vs renew our repentance, that we may renew the euidence of our right in *CHRIST*: that so we may be renewed to a further vse, and increase of all his meanes, 7. Casting away to this end every thing that presseth downe: and vsing the world, as if thou usedst it not, 8. And so labouring after the best graces, that thou art still contented to be abased, that God may haue the glorie, preferring the same euen before thine owne saluation. Hereby thou shalt approoue thy right in Gods mercies: by this *thou shalt prevent all intrusion, and usurpation of the same.* *Rom. i. Phil.*

Phil. 3. Iob. 5. 35. Hebr. 4. 1.
Phil. 3. 8. 9. Math. 16. Heb. 12.
1. Cor. 7. 1. Cor. 12. Rom. 9.
Exod. 32.

4. Lastly, seeing the hypocrite is but an vsurper *1. Cor. 3*
of what he holdeth, therefore let it comfort vs, that
as we haue a right in all, so the small things that we *Psal. 37*
haue shall be better then great riches of the vngodly.
And rather then faile, whatsoever the hypocrite hath,
as he hath it for our good *Iob. 27.*
and not his owne, so he shall prepare it for vs, to preuent
our care & trouble therein, but wee shall put it on, wee
shall diuide the siluer and enioy the blessing that he
hath abused, and vsurped vpon.

But

88 *Propertie of an Hypocrite.*

But how doth the hypocrite prooue himselfe to be an vsurper? Behold saith the spirit, *He makes himselfe rich:* that is, though he hath right in nothing, yet hee thinkes himselfe the only man, whatsoever others haue, yet he is rich, he wants nothing: Nay in comparison of him, all others are but Beggers, prophane persons, vncircumcised, publicans: This is another propertie of the hypo-

critie, *to despise all others, in regard of himselfe, to affect singularitie, and runne to separation, stand apart, come not neere me: I am more holie then thou.* So did the Pharisies, those great Hypocrites, separate themselves from the vulgar and publicanes: so doe they account

Property of
an Hypo-
cite, to de-
spise & abase
all others,
in regard of
himselfe.
Isay. 65.

ite. that he affects singularitie. 87

po. account no better of them,
be then of an accursed people
the that knowe not the law. *Ioh.*
ich: 7. 47. 48. And thus further
ght dooth the Hypocrite make
ces himselfe rich. Wherein,
at. marke (I pray you) the parti-
is culars of this singularitie, &
ay ground thereof: that so wee
o. may distinguish betweene
o. things that differ, & learne so
i. to maintain the bond of cō-
- munion, that still wee sepa-
- rate the precious from the vile:
? that they may retarne vnto vs
? & not we vnto them. *Ier.* 15. 19

1. First, the Pharisees ground
of singularitie & separation,
is *Intrusion*, into Gods preroga-
tive: Namely, to iudge of
mēs estates before the time,
this people is accursed, so do
they iudge of the vulgar and
igno-

And so
proues him
selfe an I
truder.

90 *Picture of an Hypocrite.*

ignorāt people, they take vp.
on them to determine their
estate: A certaine note of an
accursed *Pharise*, to account
those accursed, that are not
of his Last, to cōdemne such
as haue not attained, or will
not be stinted by his measure,
and in the feare of God let vs
trie our selues: for this *peremp-*
tory iudging cōvinces vs to be
intruders: & therefore we may
feare, that while wee thus ex-
clude others, our selues may
be cast out, *how camest thou hi-*
ther? wil one day be *enqui-*
ry, & the issue is, *Goe, take him*
forth, & cast him, &c. Mat. 22

I
By peremp-
tory iud-
ging.
Vse.

By vnnecef-
sary separa-
tion.

2. Consider we the particu-
lars of *this singularity*, he will
not wash with the publican,
he will not eate with him, he
wil not cōmunicate with him,
no not in ciuil occasiōs. Cer-
tainly,

affects singularite, &c. 92

tainly, if it were *in our choise*, to sort our selues, this were not amisse: In *private* where we haue power, to haue such nere *cōmunication* with grosse & opē sinners, is an abuse of holy liberty. The mā of God wold not endure this, *Ps. 101 & 119*. But here we must be wise, only to iudge *by the outward appearance*, & the *present time*, as for the *hart*, or *state* of the person, in the purpose of the Almighty, these two only belong to the *absolute*, *allwise*, & *allseeing* God. And therefore we must bee able so to discern of the *present state*, so to tender the same, as that the more apparant and dangerous the sinne is, because now there is most neede, we must not faile to prouoke to *repentāce*.

And

And here we must also be patient towards euill men, bearing with them wisely, and raising them vp with the spirit of meeknesse, so long as they will endure to be handled and launced of vs. And yet in our launcing and searing, wee must be exceeding carefull, that we neither take away any but the *dead flesh*. And that wee take it away tenderly, euen by degrees, least Nature being desirous to thruste out her Enemy, thrust out her selfe: and the conscience beeing humbled for sinne, bee fainted in casting it out: Oh where is a Friend found, but in the day of aduersitie? And therefore howsoeuer, wee may not admit such to our bosomes:

Yet

& so makes himselfe rich. 93

Yet in the Name of God, let them come to our oratories, let them be partakers of our *prayers*, though yet wee may not admit them to our *Tables*: faile we not to *counsaille* them, though yet wee may not *comfort* them.

And therefore though we are to denie them the scales of mercie, least they should bee puffed vp before the time, as being admitted to the Feast, before they haue on their wedding garment. Yet are wee to bring them, yea wee may safely compell them to come to the wedding, and to take hold of the *Key of mercie*, the preaching of the Gospell, that so their hearts may be gaged & opened to repentance. *Math. 22*

Com-

94 Hypocrite affect singul. &c.

Comforting our selues, 1. that our labor shal not be in vaine, though they will not leaue to be *ashamed*, *Isay*, 49. 1. 2. *Zeph.* And howsoeuer they shal proclaim their impudēcy, by intruding vpon things of *God*, therby to hide their sin, by affecting credite of professiō, though we ought to be grieved with their desperatenes, and so to eat the *Passouer* with soure hearbs. Yet shall not their presence by Gods mercie driue vs away, we haue tried our selues and so wee may eate for our comfort and strengthening in Iesus Christ: Howsoeuer they shall eat no better then Iudgement for their boldenes and presumption, 1. *Cor.* 11. 59. 20. Shall not to the
pure,

Making himselfe rich. 95

pure all things be pure? Tit, 14.

Is the light of the Sunne abased, by shining on the dunghill? Shal not the Lord bee glorified in accomplishing hereby his worke, as wel for the greater *condemnation* of the wicked, that are now made more *inexcusable*, as for the furtherance of his Childrens happinesse, by trying their *Faith* and *Patience*, by exercising their *Wisdom*e, in this communion with the wicked?

Well, who so is wise shall vnderstand these things, and to whō the arme of the Lord shall reueale them. But as for the Hypocrite, these things are *hidden from him*:
Luke, 19.41.42. Iohn, 9. Hee is ordained to cōdemnation
and

96 *Hypocrit affects singul. &c.*
and yet must flatter himselfe, that hee is in the right way: yea, rather then he will not chuse the right, hee will goe alone, and seeme to outrun all, hee forsakes the societie, least it should staye him in his course: And so he makes himselfe rich, in singularitie and separation.

And thus haue we a little traced the hypocrite in this mysterie of iniquitie: Thus whiles hee makes himselfe rich, in pretending to outrunne others, he outrunnes Gods ordinances, and so loseth himselfe. And these are the *ends* of all his masking, he would not seeme what he is, but rather, what he is not, and so *deceiues himselfe*. And by his glorious shewes hee
de

With the use thereof. 97

deceives others: drawing Disciples after him, and making them two-fold more the children of hell then they were before: As furnishing them with meanes to commit sinne more greedily, and yet to hide it more cunningly, that so being made more inexcusable, and abusing great blessings, they may be beaten with many stripes. 2.Tim.3.13:

Whereby we learne, as to *Vse.*
preuent and auoyd singu-
laritie, 1. by *suspending our iudg-* How to
ment of others, 2. & *iudging our* preuent sin
selue, 3. by labouring especi- gularitie.
ally after the power of Godli-
nes, 4. and measuring the
same, by *truth in the inward*
parts. So hereby to trie our
selues, whether we be tainted
F with

98 *Policie of the Hypocrite,*
with this *leaven of the Pharisee*
or no. And to order & guide
our selues wisely in these e-
uill daies, that we may main-
taine *the unitie of the spirit in*
the bond of peace. Ephes. 4.

To this end, be we wise to
obserue the *policies* of the hy-
pocrite in making himse-
lfe rich : as also carefully to dis-
cerne the *ends* of this poli-
cie.

And here, let vs not forget
in the first place, that the
ground of this policie, is not
so much to attaine to any
substance of riches, as rather
to conceale his pouertie fro
himselfe, and others. To this
end, howsoeuer he will ad-
mit the *letter of knowledge*,
yet he cannot abide the spi-
rituall power and applicati-
on

in hiding his vilenes. 99

on thereof, to search his *inward corruption* And hence it is *y* he will acknowledge no more then what is *broken out into Act*. And herein also he is growne so wise, as to take notice of no more, then the *world discernes*. And that he may seeme to be perfect, or at least, not be shamed: he will *labour to hide*, euen what the world apprehends. And to this purpose he hath many fetches according to the diuine Iustice meeting with him in his wisdomes, and confounding the same.

As *first*, because he boasts of the pride of the *holy mountaine*, and will still haue religion to be his *cloake to hide sinne*. Therefore doth the Lord according to his desire

How the
Hypocrite
hides his
vilenes.

100 *Policie of the Hypocrite*

offer him such *deceivers* as may now wilfully blinde him. And thus he *heapeth vp teachers according to his owne lusts*, 2. Tim. 4. 2. which may not onely helpe to excuse, & diminish sinne, crying *peace, peace*, God is mercifull: what need this strictnes, haue not all their infirmities: but may further also cry ayme to his lusts, prophecying of *new wine & strong drinke*, yea promising constancie and securitie in this belly happines, *to morrow shall be as to day*, and *much more abundant*. Mich. 2. Eay. 56. Ierem. 6.

And if now it shall so fall out that the Lord shall make such *deceivers vile before the people*, Malach. 2. giuing vp to grosse wickednes, to their
iust

just reproach before men *Amos. 7.*
that thus abase the ordinances of God to the satisfying of their lusts: So that now the Prophet shall be come an *example* of his owne leole and corrupt doctrine: Oh what a warrant, proues this to the hypocrites licentiousnes? haue not they knowledge? are not they my guides? if I do as they say; Nay what they say, they confirme by practise; may not I safely imitate the same? behold here another meanes, wherby the hypocrite iustifie himselfe.

And yet that his confusion may be the greater, euen wherein hee affects perfection: Behold a further degree of Gods Iustice, in gi-

102 *Pollicie of the Hypocrite,*

uing him to this policie, that
he which can deuce starting
holes for himselfe to breake
out into all licentiousnes;
yet to colour his vilenes, he
must now put on a *face of*
seueritie and strictnes against
others: not onely restrai-
ning them wherein him-
selfe takes libertie, as if he
had some priuiledge to sinne, or
could more command re-
pentance, but whispering
many times in their eare,
that they must do as he saith
& not as he doth: Thus doth
he further hide his owne na-
kednes, by reprobuing o-
thers, and by looking too
much abroad, he becomes
starke blind at home. And if
now in looking abroad, he
can stumble at some *strawe*,
finding somewhat amisse,
though

Note.

Math. 2.

though he haue no calling
to amend it, or at least haue
greater reason to see the
good he enioyes, and so in
thankfulness to vse f good,
mourning so for the euill,
that he maintaine the peace
of the Church. Oh what a
further occasion, doth this
proue not onely to hide his
former nakednes, but much
more to enrage and increase
the same : so iust is the Lord
to confound him in his po-
licies; so mercifull vnto his
Church to make him a Phi-
sitian to the same: Now must
he be accounted the onely
zealous man that can cry
out against abuses ? Now
must he hide his owne na-
kednes, by clamouring a-
gainst the nakednes of his
betters : Now personall abu-

ses must be imputed to the callings : & the abuse of the calling, must necessarily challenge the goodnes thereof.

Act. 4.

Rich in fol.
owers.

And if now he can proue so happie, as to *draw disciples after him*, because the multitude is apt to affect novelties, and especially through enuie growes discontent with superiours, that so he may become a leader of a Faction, and haue the multitude to iustifie what himselfe shall practise : will not this be a further meanes to hide sin? Nay wil not this giue occasion to broach new *Opinions*, that so his followers being still entertained with more matter, might lesse looke vnto the nakednes of their leader, might more admire,
and

and so be dazeled with his rough garment. I meane pretence of zeale, & further illumination? will not this proue a notable meanes to aduance our hypocrite in the hearts of these deceiued people, euen aboue all that is called God? Especially, if we shall consider, a further policie of Sathan, namely, vnder pretence of reformation to make way for further libertie in the flesh, by hoping to make spoyle of the fat offals of poperie (A shrewd spurre to our carnall Reformers) and further vnder pretence of this open strictnes, to claime priuiledge for secret loosenes, especially vnder colour of wilfull pouertie, to broake

Practise of
the Anabap-
tist.

106 *Police of the Hypocrite*

for couetousnes, for y^e maintenance of the flesh ; can the hypocrite desire more then to haue the glorie of a Reformer. And yet make his belly his God, that his glory may be his shame. And yet that he may keepe his disciples in awe.

Math. 23. Adde we hereunto, that other stratagem of the hypocrite, namely, to lay *griuous burthens* on others, which he will not himselfe touch with his little finger, so promising libertie, as that it shall proue the greatest bondage : as being iealous to loose his traine which he onely reserues to make bootie of. Oh they must not be free to trie all things, to trie the spirits, but they must

must sweare to the Iudge- Practise of
ment of their Oracle, and the Iesuite.
seeke after no other : he is *Gal. 4.*
iealous ouer thine amisse,
euen to exclude them that
they should loue none but
him. Him onely they must
follow in his iudgement,
though they must not fol-
low him in his practise : nay
though he euery day *varie* And Sepera-
in his Iudgement, according *tist Smith.*
to the gift of Illumination:
Yet they must alter with
him, though it be frō worse
to worse, yea rather then he
must want, they must be
wholy emptied; if he do but
censure, they must tremble
and submit, though it be
contrarie to the word, yea
contrarie to himselfe. In a
word, they must be meere
slaves and bauds to his lusts
endu-

. Cor. II. enduring to be brought into bondage, yea smitten on the face (and yet esteeme themselves highly graced as suffering for the Gospels sake.) Behold the bondage of the hypocrites Proselytes, and therein obserue the riches of the hypocrite, how he makes himselfe rich in enthraling the poore conscience? oh how triumpheth by this meanes in the flesh of his deceiued followers?

And if now he canne further yet get this start of the, as to make them, through his owne inconstancie of opinion, vpon pretence of new reuelations, now to stagger in their iudgement, & so apt to be carried about with euery blast of vaine Doctrine,

making
thers
poore both
wardly
d out-
ardly.

& making himselfe rich. 107

Doctrine, as heereby they must necessarily be brought to seeke of their estates, and so to pinne them wholly vpon his sleeue: how doth hee by this meanes now tyrannize ouer their consciences? How doth he spoyle & empty them at his pleasure? Must they not now, though hee should call in question their saluation, yet yeelde vnto it? And will they not be willing to giue euen the first fruit of their bodie for the sinne of their soule? What shall be too deare to obtaine a good looke, some faire worde to make such fools faine? doth not the Hypocrite heere aduance himselfe aboue all that is called God, presuming to shut and open Heauen at his plea-

110 *The Hypocrites pollicie,*
presumption to let in, & thrust
out, whom he pleaseth? Is
not this his chiefeſt treasury
wherby he preuails with all?
Is he not especially rich by
this presumption, to binde
and loose at his lust? Doeth
he not hereby promise secu-
ritie of his happinesse vnto
himselfe? Doth he not now
resolue that he sits as a *queen*,
and shal neuer be remoued?
Reuel. 18. Esay, 47.

And is not this presump-
tuous vsurping of the power
of God: a iust occasion to
prouoke the Lord to fight a-
gainst him, and to giue him
vp wholly to a further delu-
sion; euen to fall to further
presumption in sinne, that
so the Lord may not be mer-
cifull vnto him? Doth not
this

making himselfe rich. 111

this securitie giue the bridle
vnto sinne? Is not the mea-
sure of sinne heereby made
vp? And doth not the ven-
geance hang ouer his head?
But can the Hypocrite dis-
cerne the plague? No sure-
ly: The god of this worlde
doth yet further blind him:
He still sayes he is rich, and
wanteth nothing: For can
he want so long as God hath
mercie? Hath hee not had
good experience? And can
the Lord faile him? shall not
all things turn to the further
aduancement of the mercies
of God? And may hee not
therefore sinne, that grace
may abound? Rom.6. And
though he doe continue in
sinne, can God forget to be
mercifull? Thus doth the
Iust

Iust Lord giue vp the Hypocrite to presumption, on his mercies, as a iust punishmēt of his presumptuous intruding into his absolute soueraigntie. And thus is now the Hypocrite onely rich in presumption: hee sowes the winde, and must necessarily reape the whirlewinde. For, shall not the Iealousie of the Lord break out against such presumptuous sinners, that in vaine doe flatter themselves in their iniquitie? shall they not at length be found out in their moneth? shall not their iniquitie appeare worthie to be hated of God and men? Ierem. 2. Psal. 36. 4. 5. Surely, the Lord will not bee mercifull vnto him, that thus addeth drunkēnes vnto

making himself rich. ! 113

vnto Thirst , blessing his
soule, that he shal haue peace
though hee walke after the
stubbornnesse of his heart :
Deuter. 29. 18. 19. Though
hee hath a long time helde
his peace , yet will hee crie
like a Trauelling woman, he
will destroy and deuoure at
once : Isay, 42. 15. And yet
see a further power of delu-
sion: *My Maister hath defer-
red his comming ;* Matth 24.
1. Pet. 3. 4. And therefore
where is the promise of his
comming (saith the Hypo-
crite ?) And thus dooth he
make himself further rich, in
abusing Gods patiēce. Thus
doth hee open his mouth a-
gainst Heauen, and defie the
Iustice of the Lorde , that
whereas the Lorde in great

Abuse of
Gods pati-
ence.

114 *The Hypocrites wisdom,*
patience beareth with such ves-
sels, as are appointed to grea-
test cōdemnation: Doth not
the wicked abuse this pati-
ence, to the nourishing and
defence of his presumption?
Is hee plagued like other
men? Hath not he bene spa-
red when others haue smart-
ed? Psal. 73. and therefore
doth not the *Lord* loue him?
Nay, is he not more righte-
ous then others? And if now
this patience of the Almighty,
shalbe a means of the conti-
nuance & encrease of *his pro-*
speritie, doth not this further
encrease this delusiō? would
the Lord so blesse him, if he did
not loue him? If his paths were
not acceptable, could he so
wash *his feet* in butter? could
he so abound and encrease?

Abuse of
Prosperitie.

And hath not *Sathan* yet a
fur-

making himselfe rich. 115

further meanes to encrease
this delusion? yea surely, *the*
prosperitie of fooles shall prooue
their destruction: Pro. 1. The
more the Hipocrite enioyes
the pleasures of sin, *the lesse*
dooth hee thinke of GOD as he
shuld: the more doth hee
cōceiue basely of him. And
because the *Lorde holdes his*
peace, therefore doth he con-
ceiue, that either the Lorde
sees not, & so denies *his pro-*
vidence, or els he will neither
do good nor eull: & so denies
his Iustice: or els he is like vn-
to him, he likes of his sin, &
so denies & depraues his good-
nes. But will the Lord take this
at the hypocrites hāds? Surely
no: Behold, because whē he
knows God, seeing he will not
glorifie him as God, therefore
shall he be giuē vp to a reprobate
sence:

116 *The Hypocrite wisdom*

sence: Euē to call Light dark-
nes, & darknes light: I say, 5. 19.

I say, 3^e. 3. Flattering him-
selfe hereby in his Iniquitie,
though hee commit it with
greedines, and blessing his
soule herein, as a great pur-
chase, that now his consci-
ence can excuse for sinne,
that so with authoritie hee
may more securely reuell
therein. And thus through
custome of sin, his deceiued
conscience becoms at lēgh
past feeling: And this proues a
further occasion to encrease
this delusion, that now his
estate is good, All is well
with him: seeing the Byrde
in the bosome hath lost her
tongue, the dead Conscience
sayes nothing to the con-
trarie.

And

117 *in making himself rich.*

And if now all being husht
at home, the crie shall goe
well abroade, the world shall
so flatter the Hypocrite, be-
cause hee fawnes vpon it:
doth he not make himselfe
rich with the words of men?
Is not his case good, seeing
all speake well of him?

And say that some in the
world will not be measured
by his line, say that his holi-
nes is confounded by some
one in a Citie, or two in a
Tribe, some rare Byrds that
the world knowes not, and is
not worthie of; Yet shall not
this any whit take downe the
conceit of his Riches: his
estate is yet good enough,
though hee cannot attaine
vnto them: For why?

Doth not God bestow his
gra-

118 *The Hypocrites wisdom,*
graces diuersly, to som one, to
some *five talents*, & yet he that
hath but one, hath therof suffi-
ciēt: wil God require any more
at his hands then he giueth?

May not the prime times
require greater strictnes then
those that come after, wil not
a lesse measure serue at one
time, then at an other? May
not lesse be required of him
then of other men?

Nay, hath he not more rea-
son to be borne withall then
others, hee hath had more
hinderances, and therefore
though he haue lesse, may it
not be sufficiēt? And thogh
hee come short of some, yet
doth he not exceed others?
and may it not be presumption,
to seeke to be with the fore-
most? nay, is it not dāgerous
to be singular, & to be like nobo-
die? And

✓
in making himselfe rich. 119

And doth not the Hypocrite now make himselfe rich, in his pretended zeale, for the preservation of vnitie, curbing & suppressing all true measure of holines, as being singularity, and so an enemy to Concord? Reuel. 14. Doth not he thinke to doe God good seruice, In compelling to his measure? that so hee may yet further flatter himselfe in his riches, because none shall exceede him?

And doth not this power of delusiō make way for all desperat wickednes, Is not the measure of sin hereby hastened? doth not the Lord now put in the sickle? Is not the dead conscience now reuiued to begin the execution? & yet for al this the hypocrite will make himselfe rich: Either now his repentance
must

120 *Hypocrite wisdom*

must heereby be appoyed of the Church, & so bee receiued again to do more mischief: or els if he cānot be receiued of the Church, hee will set vp a new Sinagogue of his owne, by despising the ordinarie meanes, as too base for his illuminated spirit, whereas indeed he reiects the meanes, because they enraged his conscience.

Note.

*Anabaptists
Familists.*

Thus doth hee maske it stil vnder his vaile of *holines*, that so hee may commit sin more greedily without controulment, pretending hee hath the Annoynting, and so no need of the word, whē in truth he hateth *þ* word as conuincing his conscience. And casts it from him, that he may take his fill of sinne, and

In making himselfe rich. 121

and so makes himself onely
rich in the diuels treasure,
and yet pretends the riches
of the blessed Spirit. Behold
the polices of the Anabap-
tist and Libertine the fami-
list and Papist. And yet doth
not Sathā help thē with ano-
ther policie, that they may
make themselues rich? Sure-
ly, as harlots when they want
naturall beautie, vse to adul-
terate their feature with
paintings thereby to seeme
that which they are not: E-
uen so the hypocrite wan-
ting the inward beautie and
power of religion, labours to
inrich himselfe in the out-
ward forme thereof, and as
if the natue forme were to
plaine and abiect, behold he
adulterates the same with

G farre

122 *The hypocrites wisdom.*

far fetcht painting; borrowing some colours from the Iewe, and some ornaments from the Gentile : And so makes himselfe rich in worldly fashions , and outward pompe.

Vse.

Behold the height of Antichrists wisdom, And blessed be God for the truth of the Gospel : yea blessed be the name of his Maiestie for ever, that giues vs hearts to labour, the power and simplicitie thereof. Shal not the Lord roote out euery plant which his owne hand hath not planted? Shall he not aduance his blessed Sonne Iesus vpon his holy hill of Sion? Certainly Antichrist is falling, and the Iewes must come in: and happie is he
that

The hypocrites wisdom. 123

that can possesse his soule
in patience: that can keepe
himselfe vnspotted of this
present world? Doth not the
blessed word abide with vs?
and is it not able to make
the man of God perfect to
euery good worke? The
Lord make vs thankfull for
the good things we enioy:
If we be faithfull in a little,
shal we not be entrusted with
greater blessings? If we be-
leeue, shal we not see greater
things then these? Oncely let
vs be so wise to discern these
cloakes of shame, as not to
stumble at them: what is
good in the hypocrite, let vs
not refuse, because he doth
abuse it: what is euill in him,
let vs so detest, as that still
we loue his person, and la-

G 2 bour

124 *The hypocrites wisdom.*

bour his reclayming. So shal
he returne vnto vs, and not
we vnto him, though we be
all in all vnto him that we
may winne him vnto Christ
Iesus: so if we cannot better
him, yet he shall not make
vs worse, though happily we
may be abased by his malice
and frowardnes, yea ought
to be humbled that the
Church is troubled wth him.
But shall he not be trou-
bled that troubles Israel.
Behold and tremble at the
issue hereof, doth he not ve-
ry fearefully deceiue him-
selfe and others? Yea surely.

*The euill and unbeleening
shall waxe worse and worse,
deceiuing and being deceived.*
2. Tim. 3. 13.

Obserue how the glori-
ous

he deceiues himself. 125

ous Lord confound the wisdom of the wise, and taketh them in their owne craftines.

First the hypocrite *deceiues himselfe.* As

First he is blinded, he *knowes not his owne estate*, and so must needs be deceiued because he wil not see it. And so is giuen vp.

2 To conceiue *better of it then it is.* And because he will not take the paines for a better, therefore he deceiues himself esteeming this sufficient. And to this end he deceiues himselfe further.

3 By reiecting *the power of the word* which might lead him to a further measure: vpon pretence that he hath no need of it, or it is not suf-

G 3 ficient

126 *Confounded as first*
ficient to informe him.

4 Choos^{ing} *such false*
weights, as may make his
copper currant, as, Exam-
ple, and reuelatiō, tradition,
multitude: And that he may
yet furter deceiue himselfe,
Behold,

5 He abuseth the *true Rule*
to further this delusion: ei-
ther sticking in the letter,
and so deceiuing himselfe
thereby in an outside holi-
nes, or abusing the same to
iustifie his ambitious tyran-
nie, ouer the consciences of
men: Nay, he cannot kepe
himselfe within this narrow
compasse, vnlesse he also a-
buse the Lord of glory him-
selfe, and so further deceiues
himselfe most dangerously
hereby To this end he arro-
gates

he deceiues himselfe. 127

gates the prerogative of God,
to Iudge of mens estates,
that the Lord may Iudge
him iustly, that vniustly
Iudgeth of others. Thus
doth he encroach vpon, and
abuse his *Iustice* in condem-
ning the righteous, and ab-
solving the wicked, that so
he may be *an abomination* to
the Lord. Thus doth he pre-
sume of his *mercies*, that he
may exclude *repētance*. Thus
doth he abuse Gods *patience*
to nourish *securitie*, that so a
suddaine destruction may
come vpon him. And thus
doth the hypocrite deceiue
himselfe.

And doth he not also de-
ceiue others.

Yea surely, and that many
waies, and so also deceiue

G 4 him-

128 *Secondly, he de-*
himselfe by encreasing his
condemnation.

As first he deceiueth them
of their *outward estates* vnder
pretence of deuotions de-
uouring their substance, and
emptying their purses vpon
a vaine hope to haue some
true riches for their soules.

Secondly, hee deceiues
them in *their estimation* and
good name, making them
either partakers with him
in his filthines, or else for
the credit of profession to
conceale and iustifie the
same.

Thirdly he deceiues them
in the *maine matter, of their*
saluation. And that

1 In their affections : ma-
king them through his scan-
dall, to hate religion before
they

they knowe it, and so keepes them out from entring into the fould.

2 In their *Iudgements* when they are entred: either stinting them to the letter of the word, or *his sence* thereof: not enduring the trial of the spirit: or vpon pretence of insufficiencie in the word; stumbling them with his own *fancies* in steed of Gods reuealed will: and so keepes them from practise, as being not certaine what to do.

3 In their *practise* he also deceiues them: as either tying them to his scant measure, or stumbling them by his crooked turnings and wandrings out of the way, whereby either they neuer attaine to the right way of

G 5 practise,

130 Secondly, he deceiues &c.
practise, or else are turned
out of it againe, Gal. 3. by his
prophane and deceitfull wal-
king. And so he further de-
ceiues them of the *true re-
cōpence*, either prouoking to
vaine glory, or deceiuing of
others for the *satisfying of the
flesh*, by attaining honours,
riches, &c. 2. Col. 2 3.

And thus hee deceiueth
himselfe and others.

1 The *summe and vse of*
all is,

That wee wisely measure
the glory of an hypocrite by
the issue thereof, that so wee
may not be dazeled and de-
ceiued thereby.

2 That wee daily labour
to *see our poverty in our selues*,
that so we may seeke after
the true riches. Math. 5.

3 That

himselfe and others. 131

3 That we *account our one-ly riches, the righteousness of Christ*, apprehended by faith, and transforming vs into the same Image, from glorie to glory. Plut. 3. 8. 9.

4 That we *expect and hunger after these riches*, not to be fully enioyed in this life, but rather to be obtained when corruption shall be put off. Phil. 3. 13.

5 That considering the terrors & glory of that day, we are daily made *manifest vnto our God*, and also vnto the consciences of such his seruants, with whom we are most cōuersant. 2. Cor. 5. 11.

6 That we endeavour the hastning of the apperāce of Christ, and our owne fitnes thereto, by plucking some
daily

132 *himselfe and other.*

daily from some noysome
lust. 1. Cor. 13.

And prepare we our soules
daily to afflictions that so
suffering with Christ we may
raigne with him. 2. Tim. 2.

*Euen so Lord Iesus let thy
Kingdome come, to subiect
vs under thy Scepter, that so
we may be made meete par-
takers of that glorious Inhe-
ritance with the Saints in
Light.*

Thus farre of the Estate
of the *Hypocrite* and his wise-
dome in making the best
thereof. Now let vs consider
on the other side, the estate
of the *Regenerate*.

Hitherto

Hitherto thou hast heard (*deare Christian,*) of the true estate of the Hypocrite: Namely, that he is worth nothing; all hee hath is onely for the good of others, and his owne further condemnation. And that it may appeare y our destruction is from our selues, thou hast also heard of the Hypocrites carnall wisdom, in the Husbāding of his estate: Namely, that he makes himselfe rich; Assuming the esteeme and shewe of what he hath not, that so he may the better hide what he is, and so ripen his sinne, and hasten his condemnation. And shal not the consideration hereof cause thee to feare thine estate, and depart from euill: day-

daylie? shall it not send thee to the true Touch-stone, to trie and examine thy selfe?

Beholde then a liuely patterne follows for thy instruction, and beeing directed hereby, thou shalt find sou'd comfort. Though out of the former discovery thou shalt safely conclude, that there are but few good hearts, that so thou mayest not content thy self with the broad way, yet shalt thou now see that God hath not left himselfe without witnesses, thou shalt not go alone. Blessed be God thou hast a clowd of witnesses, the way is well beatē and traced for thee. And therefore *in the name of God* walke in it, and the Lord giue thee wisdom and vnderstanding in all things.

And



And for thy better in-
 couragement hereto; Take
 this short view of the subiect
 and summe of these en-
 suing Observations.

Obser. I.

*Doctrines and Observati-
 ons, contained in this
 second Treatise.*

1. *The Elect alone is posses-
 sed with true and great Riches.*

*The Reasons hereof, and,
 hence concluded.*

1. *The Excellencie of their
 Estate.*

2. *How we may know whe-
 ther we are partakers of this ri-
 ches or not.*

3. *How wee may preserve
 and encrease this Estate.*

2. *Geds*

1 6

2. Gods Children are poore
in spirit, though they haue great
2. Obseru. Riskes, they make themselves
poore.

The Reasons heereof, toge-
ther with the ground of this
pouertie, serving for triall,
as also.

2 the manner, and

3 Measure tending there-
to, and

4 Lastly, the Practise and
Vse thereof.





The Estate of the true Nathaniel.

*That maketh himselfe poore,
Hauing great Riches.*

Herein remember, *First his
Estate, hauing great riches.
Secondly, his Wisedome, in
Husbanding the same; Hee
makes himselfe poore.*

What then is the Estate of the true Nathaniel? Surely He hath great Riches: He is not onely Rich, but he hath great Riches, & no meruaile, For *Obseru.*
All is his, Because CHRIST is his, in whom are hidden all
the

The sincere
Christian, a
great rich
man.

138 *The estate of the true Isr.*
the Treasures of wisdom and
knowledge. Colloſſ. 2.3. To
whome all power is giuen, in
Heauen and Earth: Matth. 28
who is King of Kings, & Lord
of Lords, Reuel. 16. and that
not ſo much for himſelfe, as
to make vs Kings and Priests
vnto our God, yea through
Chriſt, wee are Heyres euen
fellowe Heires, of a King-
dome Immortall and vnde-
filed, that faileth not, and
cannot be ſhaken, Reuel. 1.
Rom. 8. Hebr. 12. 2. Cor.
5. 17.

2. Thus being in *Chriſt*, we
become new creatures, & ſo are
inveſted with true Godlineſſe,
which is great gaine, euen du-
rable riches, which the world
cānot ſtrip vs of, which ſhall
continue and abide with vs,
for

he hath great Riches. 139

vs for euer, 1. Tim. 4. Prou. 8.
Matth. 6.

3. And enioying Godli-
nes, we are *satisfied therewith*,
learning true contentment in
all things, as well to want as
to abound: And so hauing no-
thing, yet we possesse all things:
Phil. 4. 2. Cor. 6. Though the
wicked haue prosperitie, yet
we fret not at it, though wee
endure affliction, yet are wee
exceeding rich, in ioy unspeak-
able & glorious, yea rich in con-
quest: & rich in patience, that
wee may not faine. Psalm.
37. 1. Pet. 1. 8. Rom. 8. Iac. 1.

4 Thus as in Christ we ob-
taine the right, & royaltie of
all things, so also by him we
receiue grace to use them a-
right. And so though in the
Iustice of God, we might be
ac-

140 *This estate of the true Isr.*
accounted *unprofitable Ser-*
uants, yet through the *merite*
of *CHRIST* we become rich
in good workes, growing in
grace, & encreasing mightily in
the power of godlines, euē
till we *shalbe filled with all full-*
nes of God: Eph. 3. Luk. 17. 10

5. And howsoeuer our
portiō of this life be vsually
but a *small thing*, yet by the
blessing of God it is great ri-
ches, as being much better
thē great riches of the vngodly:
both in that wee haue grace
to vse it well: & it is also as a
pledge of further *heauēly riches*
as by the true vse whereof,
storing vp a good foundation
against the *day of Christ Iesus*,
Plalm. 37. 1. Tim. 6.

6. And to say the truth,
would there be any *riches* in
the World, would there be a-
ny

He hath great riches. 141

ny world continued, but for
the Elects sake? thogh for the
Elect, the worldes time shall be
shortned, that they might
more speedily enioy the ful-
nes of their riches. Nay, Is
not the riches of the wicked,
treasured up for the iust? Are
the worldlings any other the
the childrens Factors, & Stew-
ards to bring it in, and lay it
out for them? Matthew. 24.
Job. 27.

7 What shall we say, if any
be rich for the present, it is
onely the true owner, he may
iustifie his estate. he may only
promise securitie thereof: if
any be rich in hope, surely the
child of God is the only mā,
who is the vndoubted heyre
of the immortal & superexcel-
lent waight of glorie, which cā
not

142 *The estate of the*
not be cōcained by the largest
hart. 1. Cor. 13. 2. Cor. 4.

And to conclude, euen
when he seemes to be *most*
poore, then is the childe of
God *most rich*, then is the tri-
all of his faith, then is he most
rich in *Hope*, most feruent
in *prayer*, most glorious in
patience, then hath he most
holdnes and interest in the
fauour of God, then is he
sent to renue his estate in
the merite of Christ, and so
is partaker of the exceeding
riches of the mercy of his
God. Ephes. 2. And is it not
great equitie that he that is
poore in the world, should
be rich in faith? Iacob. 2. Is it
not meet that if *Dives* haue
his portion in this life, *La-*
zarus should haue his porti-
on

true Israelite, he hath &c. 143
on of comfort which the o-
ther despised? Luk. 16. Doth
not *prophane Esau* contemne
the birthright in compari-
son of the melle of pottage?
Genes. 27. And is it not *just*
with God to giue them this
Heauenly pearle, that like
wise merchants are content
to sell all they haue to buy
the same? 2. Tim. 4 Matth. 13
10. Is it not meet, that the
members should be *conforma-*
ble to the head? 11. Can the
mēbers be poore, whē all trea-
sures belong to the *head*?
12. *Must* they not be made
rich and abounding in good
workes, least they may
seeme to labour in vaine?
1. Cor. 15. 13. Are they not
to be purged that they may
bring forth more fruit, Ioh.
15. 2. that so they may be
par-

144 *The estate of the true*

pertakers of that glorious inheritance with the Saints in light.

And are they not *rich in humilitie* that they may still be more enriched by Christ? are they not *rich in patience* to expect the recompence of the reward. Thus abasing themselves? are they not exalted? are they not encreased in riches by *making themselves poore*. Behold the estate of the Saints: they haue chosen *the better part*. Luk. 10. They haue great riches, Iesus Christ and all things with him. A blessed portion, making them truly blessed: are not their lines fallen in pleasant places, haue they not a goodly inheritāce? Ps. 16. that haue *heauen* for their
King.

He hath great riches. 145

Kingdome, and the earth for their footestool, that haue all good things here to enioy, and so fitted by these things to fulnes of ioy.

1 Behold then the estate of the Saints of God, And tell me if any may compare with him in happines? Doe not they, I pray you, serue the *best maister*? haue not they the *best father* that thus prouides for them? Is any *God like vnto their God, that doth so vnto them that waite vpon him?* Esay. 64. 5. And shall we then repent vs of our choyce? shal we think it is in vaine to serue this blessed God? Psal. 23. Mal. 3. 3. Shall we not be encouraged to his seruice, though we must runne through fire

H

and

146 *The true Israelites estate.
and Water to such a wealthie
place, by the recompence of
so great a reward.*

1. *Haue wee any cause
to doubt, seeing all shall turne
to our good? Nay, Are not our
afflictions the bruches of Gods
fauour? Is not our Gold ther-
by Refined, and made more
pure and durable? Hebr. 11.
25. Ps. 66. Rom. 8. 29.*

Of Triall.

3 *Oh let vs distrust all other
portions, if we haue not our
part in this riches: And if e-
uer we haue tasted how sweet
the Lord IESVS is, let vs not
seek after great matters, seeing
Christ is sufficiēt. If God shal
cast vpo vs earthly posselli-
ons, let not our hearts be set vp
on them, Psal. 62. 10. least wee
exclude this heauenly trea-
sure: If the Lord shall empty*

Hec bath great Riches. 147

vs of outward things, yet let it suffice that we cannot lose the best treasure: Nay, let it comfort our hearts, that now wee haue more triall of our loue thereto: nay, more leisure, and occasion to employ the same.

And yet howsoeuer the world may basely esteem of vs, for want of these outward things, Hebr. 11. Ioh. 16. 2. and shall thinke it doth God good service in stripping vs of them: yet let vs here learne to overcome euill with good: Rom. 12. praying for them that persecute vs, and doing good to them that hate vs: that so wee may proue our selues the Sonnes of our beauenly Father: and so maintaine our Right in this heauenly inheritance,

H 2

148 *The true Israclites estate.*
inheritance, preparing our
selues hereby gratiouſly
thereunto. Math. 5.

4 And ſeeing the Saints
haue onely the true, and
great riches: All are beggers
and banquerouts in compa-
riſon of them: let this teach
vs what to thinke of ſuch *Ig-
norant Protestants*, and *obſti-
nate Papists*, what of al Turks
and Infidels, that yet are
without Chriſt, ſurely they
are a poore people and without
underſtanding, Ierem. 4. 22.
they haue no part in Chriſt,
and therefore no portion of
heauenly riches. And there-
fore let this prouoke vs fur-
ther, to *lament* their eſtates,
and to mourne for the *gene-
rall ignorance* of the Land:
Let vs acknowledge the Iuſtice

of

With the vse thereof. 149

of God in pleading his controuersie against the same, Vse. 4. 1. because *there is no knowledge of God in the Land.*

And if the Lord hath emptied vs of our wine and oyle, our first borne, his outward blessings, if we sow much and reape little, and that which we reape be put into a broken bagge

Agge. 1. 9. Let vs consider the true cause, because the house of God lies wast, we despise, and reiect the true and spirituall riches. And therefore let vs learne the true remedie. First seeke the kingdom of God and the righteousness thereof, and then all these things shall be cast vpon vs.

Math. 6. 33. And seeing the haruest is great, and the labourers few that should bring

H 3 vnto

Triall of this estate, 10
vnto vs these heauenly treasures.

Oh let vs mourne, especially, for the hand of God, in this particular Iudgement:

4 And let *Ezechiel* be a signe of the consumption decreed, *Ezech,* 12. *Esay,* 28. 22. Oh let vs pray for, and labor the conuersion of our brethren, Let vs not forget the *First-borne* of our Father, of whose fatnes we are now partakers, who hath bene made poore, that wee may be made rich: seeing our pouertie now shal be the means to enrich him againe.

Howsoeuer ; Let euerie one labour to saue his owne soule : Labouring to store vp against the dayes of *Namine*, And to employ his
Ta-

wish he use thereof. 151

Talent, while there is yet light,
Iohn, 12. That so hee may
maintaine and encrease his
estate: Is not the night com-
ming, when no man can
worke? are not the shadowes
drawing to the West? Rom.
11.

And seeing manie boast
of their *Riches and Righteous-
nes*, and yet who can finde a
Faithfull man? Prouerb. 6.
Therefore in the feare of
God, labour wee to trie our
estates, whether wee are par-
takers of that durable Ri-
ches.

Surely, by Nature wee are *Rules of*
Starke Beggars: and by abuse *Triall.*
of the meanes of grace wee
become *Desperate Banque-
routs*: euen twice dead, and
pluckt vp by the rootes.

H 4 And

152 *Triall of this estate,*

And therefore if we would
approoue our selues to haue
this heauenly riches, we
must not *reliē on our nature*,
any glory thereof, seeing
the wisdomē thereof is *en-*
mitie against God, excluding
the hope of heauenly ri-
ches. Rom. 8. 7.

1 Wouldst thou the attaine
to the true riches in Christ,
Let thy first practise now be
to *discerne thy natural pouerty*,
(by the meanes before laid
downe.) 2. And hauing dis-
cerned thine estate in na-
ture, thou must in the next
place, *denie thy selfe*, Math. 16.
22. acknowledging, that nei-
ther in nature is there any
dramme of this true riches, nei-
ther can nature further thee
thereunto. Nay thy greatest
enemie

emie in *þ* obtayning thereof, thou shalt find to be euen thine owne wicked heart: thy *best wisdom*, and counsell, will cause thee most to rebell against thy God, and resist thy chiefe good: Esay. 47. Thus shalt thou *prepare* thy selfe to receiue this heauenly treasure, by *emptying* thy heart of *what* cannot profit, and so casting away such impediments, thou shalt be in some measure fitted to entertaine the same.

I To this end take vnto thee the *true glasse* which many discover truely vnto thee thy naturall estate, namely, *the law of God*. Rom. 7. And when thou hast seene thy face therein, cast not away the glaile, least thou for-

154 *Triall of this estate.*

get thy true feytur, Iacob. 1.
 But rather reuiewe thy selfe
 often therein, according to
 the *checks of thy cōscience*, cō-
 uinced by the word, & make
 vse of *such outward Afflictions*
 which doe accompanie
 the word, the rather to abase
 the pride of thy flesh, and to
 confound thee in thy carnal
 happines And prosecute the
 Enditement of thy consci-
 ence by *Iustifying the Lorde*,
 and *condemning thy selfe*, ar-
 raigning thy selfe, at the barre
 of his Maiestie, and casting
 downe thy selfe at the Throne
 of his Grace, *begging Pardon*
 instantly for thy sinnes, and
quite renouncing all thy former
wayes; That so thou may-
 est be found in *CHRIST*,
 not having thine owne righ-
 teousnes.

teousnes.

Now that thou mayest be found in *CHRIST*, thou must (in the next place) labour to *seeke CHRIST*, where he may be found, *Esay*, 35.

And now thou must seeke him in those *his precious promises of the Gospell*: Apprehending (*through him alone*) free pardon of all thy sinnes; And *so recovering grace from him*, to walke in newe obedience.

And least seeking him heere, thou mightst happily misse of him, thou must *seeke by Faith*, that so thou mayest *applie these promises in particular, unto thine owne Soule*: And thou must *waite with Patience*, at the

156 *Triall of this estate,*

the gates of Wisdome, being contented to submit thy selfe to the meanes, till thy heart be captiuated therewith, & thy whole man brought in subiection to the obedience of Iesus Christ. Prouerb. 8.

And lastly, thou must seeke in *perseuerance and constancie of endeuour*, y^e though thou faile in practise, yet the *willing minde may be accepted, according to that which thou hast.* 2. Cor. 8. 12. resolving thy selfe, that thy great riches, stands rather, in the *acceptance of thy endeuours*, then in any worth of thy welldoing, though yet thou shalt exceed herein the *Scribe and Pharisee*. Yea y^e God may haue only the glorie of all his mercies.

mercies. Let this be the triall of thy greatest riches: that though the Lord bestow great things on thee, yet thou see'st thy selfe most unworthie of them. Genes. 32. Yea the more graces thou receivest, the more thou art abased by them, Yea in the greatest sence of Gods fauour, thou art so emptied of all carnall confidence, that thou then most fearest thy selfe, when grace doth most abound: that so thou maist worke out thy saluation in feare and trembling. Phil. 2. 12. And yet in thy greatest abasings, thou must giue glory to thy God, in depending on his pretious promises beyond al feeling thereof, though hee should kill thee, yet trusting in him. And

158 *Triallof this estate,*

And seeing thou art an
Heyre , and not an *Hyreling* ,
 Romanes 8. Iob. 1. Ser-
 uing *G O D* , not simplie for
 what *hee* gines , but because
hee *commaunds* , and meere-
 ly for *his glorie* , dooing his
 will cheerefully : therefore
 howsoever , *hee* hath pro-
 mised thee *Heauen* for thy ser-
 uice, and to encourage thee
 thereunto, doth enable thee
 by faith, to see a farre off, and
 to haue respect vnto the re-
 compence of that rewarde,
 yet herein shall be the triall
 of thy greatest riches : that
 not simplie for that reward,
 thou performest obedience
 vnto God , but as (rather
 then the *glorie of G O D* shall
 be diminished, thou couldst
 be

be contented to bee without
thy greatest happines : *Exod.*
32. Roman. 9. because thy
chiefest happines, shall bee
attained and enioyed, in gi-
uing glorie alone vnto thy God,
so that thou mayest the bet-
ter be prepared to that hap-
pinesse.

Thou shalt still denie
thy selfe: so farre to giue glo-
rievnto thy *G O D*; and that
in thy best endeouours thou
shalt discern thy greatest
vnworthines, that thy God
may haue the glorie of all
his free mercie, in thy *grea-*
test Feelings of ioy, and par-
takings of comfort, thou
art most emptied of all *Pride*
and confidence. That so, *Se-*
curitie beeing preuented,
thou mayest still by *Faith*
see

160 *Triall of this estate, and
see a farre off, & runne with ioy
the race that is set before thee.*
Hebr. 12. 5. Rom. 4. giuing
God the glorie, still in ho-
ping aboue hope. Yea inter-
resting hereby thy selfe day-
ly, as an heyre, in the assu-
rance of thy heauenly pos-
session, by this, that though
thou art now the sonne of
God, yet because thou know-
est not what thou shalt be,
Ioh. 3. 1. therefore thou art
carefull to walke so farre as
thou knowest: so making
sure thy election by con-
stancie and power of weldo-
ing, 2. Pet. 1. 10. that it is ra-
ther thy comfort, that thou
hast done the will of thy God;
yea rather herein thou art
comforted, that thou seest in
thy shortnes of weldoing, thy un-
war:binnes;

worthines, & so hast no cause of thy selfe to expect that glorious recompence, that either any such glorious prize remaines for thee: or that there is any proportion betwixt thy finite & corrupt obedience, and that infinite & most perfect recompence of the reward? Rom. 8.

And therefore, as thou canst not so serue thy God, as by the *worth thereof*, to obtaine, and expect that recompence, so yet that thy free obedience may more gratiouly be manifested, though there were no such recompence, yet thou couldst willingly serue thy God, euē for the *worth & goodnes* that thou discernest in him, though no other goodnes should

162 *The trial of this estate*

should herein redound vnto thee, then that herein thou hast approued thy selfe a *louing and obedient childe* to so gracious a father.

Thus shall we *attaine these heavenly treasures*. And thus we may *also trie our selues*, whether we doe truly enioy them or no.

Rules how
to encrease.

And seeing it is as great a vertue (*to preserve and encrease*) as to obtaine the same, therefore learne we further, how to *encrease in grace*, how to thrive in heavenly substance.

1 To this end know we, that the *meanes of obtaining*, must be the onely meanes of encreasing.

2 By Christ we obtaine this riches, through the ministerie

and How to encrease 16;

nisterie of the word, and therefore by the same meanes we must encrease the same, 1. Pet. 2. 1.

3 *Submit* we our selues therefore constantly to a powerfull ministry, whereby the graces we enioy, may still be stirred vp, and prouoked to use, and knowledge may be increased to see our wants, and our wants may be supplied, by seeking still to be renued in Christ. And hereby trie we our selues, if euer we truely attained this heauenly riches, then surely wee shall not either fall to no ministerie, or to linelesse and flattering meanes (as the manner of hypocrites is) but rather stil keepe
our

164 *How to encrease*

our selues from *securitie* and *Apostasie*, by cleauing to a *sound and conscionable ministerie*. And lest hereby we deceiue our selues.

2 Therefore in the next place, Let vs labour that the word may come home, and dwell with vs in our families, and *private waies*, Coll. 3. 15. that it may be the guide of all our courses, and keeper of vs in a constant course of *Godlines*: not entertaining it by starts, or onely making it an *Idol*, when we come abroad: but informing our *Iudgments* daily hereby, and reforming our *lines* also by this rule. And this is my intent in the *Daily sacrifice*.

3 And yet that these things may be so in vs, that they

they may abound, labour we thirdly, to *renew* our estate daily in Christ, by *renewed repentance*, from whom onely we must deriue all our durable riches. 2. Pet. 1. 8. 9. Rom. 12. 12.

4 Yea that we indeed may thrive in all the graces of God, seeing that we are enriched in *every part* at the first in some measure: no facultie of the soule, but is in some measure renewed, yea the *members of the body* made *Note* conformable to the will of God, Rom. 6. therefore that we may grow in grace, and encrease this heauēly stock, Let vs labour to come forward, *in each part together*, hauing that principall care of the *greatest*, that we neglect not

not the least as hauing respect
to all Gods commandements,
Psal. 119.8 so maistering *ene*
sinne, that we giue no indul-
gence to any; least the least
thiese remaining, let in all
the rest at pleasure: so la-
bouring *the inward man*, as
that we also bring forward
the *outward*, hauing our con-
uersation holy, as that which
must trie our inward sinceri-
tie: that so our whole nam,
euen bodie, and soule, and
spirit, may be kept blame-
lesse, vnto the day of Christ
Iesus. 1. Thess. 5.

Hebr. 11.

5 And to this end, be-
cause without the remain-
der, we shall not be perfited:
therefore, that wee may
thriue our selues, let vs la-
bour to bring on others with

vs,

vs, watching ouer each other by an holy Icalously, and gracious admonitions, yea as need shall require, *sawing with seare plucking some out of the fire.* Iud. 22. 22. Ezek. 32.

6 And seeing our blessed GOD alone, will perfect the worke, which he hath begun in vs, 2. Phil. 6. Ephes. 6. therefore be we instant with him, in fervent prayer, that he would hasten his worke, and glorifie himselfe perfectly in vs, and though for temporal things we are to begge with condition, both in regard wee knowe neither what is fit, neither what measure is most cōuenient for vs, yet concerning heauen'y blessings, wee are to couet and desire the best graces. 1. Cor. 12. And therefore

foretake we heede of enter-
taining such *delusions in iudg-*
ment. that we *may be too hely,*
that such a *measure will serue*
the turne. But rather resolue
we, that we can neuer suffi-
ciently *be thankesful vnto* our
blessed God, for his mercies
bestowed and prouided for
vs, yea acknowledge we that
when we haue done all we
can, we *are but vnprofitable*
seruants. And therefore, how-
souer we *faile in practise,* yet
let vs *stand sound in iudgement*
that God is *worthie of the best,*
that though we *condemne our*
selues, yet wee may *iustifie*
our God, that he, may not
iudge vs, according to our
vnworthines.

8 And though we can
not in *practise,* answer our
purposes,

Psal. 16.

Luk. 17.
10.

purposes, yet let this be a
 meanes to continue our
 spirituall thrift, that here we
gine not ouer practise at all, be-
 cause we cannot attaine per-
 fection herein (as the man-
 ner of the Athiest is) neither
 stint our practise by any false
rules, 1. of example, multitude,
flesh and blood, our owne abili-
tie, custome, &c. (as if be-
 cause we cannot doe what
 we would, or should, there-
 fore it is sufficient, 1. to doe
 what we may: can flesh & blood
 doe more? 2. or to do as others
 doe, would you haue vs like *Zacha. 3.*
no body, monstrous person?
 3. Nay would you haue vs
hypocrites, taking more vpon
vs then we can do? for all this
 will proue no better then
 the plea of the hypocrite.

I

But

But rather, let *vs* iustifie God,
 by endeavouring what we
 cannot doe, and let *vs* con-
demne our *fayling* in *practise*
 from the constancie of our
 purpose, *proposing* the best pa-
 terne, though we come short
 thereof: that it may appeare
 we hold by mercie, & not by
 any merite of our owne, and
 resolving perfection, when
 we do but follow after it: that
 so the Lord may *Crowne* our
constant resolutions, with such
 a measure of *practise*, which
 may *in truth* answer our de-
 sires, though *in measure and*
extent, it still came short
 thereof.

Vse of Com-
 fort.

Comforting our selues,
 that howsoever in *y* worlds
 esteeme, we are accounted
 most base and beggerly, yea
 many

many times in our owne Carnal eye, appeare to be nothing, euen to haue lost all, yea also sometime in our spirituell discerning, see our selues farre from great riches, yet notwithstanding, in the acceptance of the Almighty, vouchsafing vs in Christ, and inuesting vs with his righteousness, we haue right in all riches, and by the assistance of the spirit, haue so farre use of them, as shall fit vs to fulnes of happines, in a better life: perswading our selues, that either we may misjudge our estate, esteeming it poore, when we are rich, through violence of temptation, or want of spirituell Iudgement, which shall not be impured vnto vs: or

I 2 though

172 *With the comfort hereof,*
though wee discern the
truth, yet seeing we liue by
faith, seeing a farre off, vnto
the recompence of the re-
ward, therefore, if now in
comparison of what *we shall*
enjoy, we esteeme of what we
haue alreadie not to be great
riches. It is not because our
estate is not rich indeed, but
as a droppe is not discerned,
being cast into the sea, so
well may the sence of our
present riches, be swallowed
vp in the hope of that infi-
nite sea of happines which is
laid vp for vs.

And yet that we may not
prone vithankefull for what
we haue receiued, here .i. let
vs compare our *present estate*
in grace, with what we were
in nature. And by this it shall
ap-

With the comfort hereof. 173

appeare, we haue attained to
great riches. 2. Let vs compare
ourselves with others that
maske it in their shewes, & we
shall finde, that our gifts are
gold in comparison of their
drosse; yea least the abuse of
our graces may seeme to di-
minish the worth of them,
3. Let vs measure them by
the free *bountie of the giuer*,
and not by the weak hand
of the receiuer: 4. Let vs con-
sider them, not by the *possession*,
but by the *use thereof*:
nay let vs not *rest in the use*,
which at the best is imper-
fect, but rather comfort our
selues *with the acceptance* of
our welldoing through Ie-
sus Christ.

How we
may dis-
cerne that
we haue at-
tained great
riches.

Let not *the opinion of others*
preuaile to diminish our e-

I 3 state.

174 *With the comfort hereof.*

state. Let not the suggestion of Sathan deceiue vs herein, But labour we to measure our riches by *the truth of the word.* And if euer we found *any truth, and power thereof,* knowe wee for a certaintie, *that* the grace of God cannot be in vaine, once rich in Christ, and euer encreasing, though not *sensible to flesh,* yet *injustifiable by faith:* though not discerning *at all times,* the leading forward thereof, yet *beleeuing the promise,* that God will perfect his workes. And in the accomplishment thereof, will worke *strangely,* and by contraries, that he alone may haue the glory, *bringing light out of darknes,* and turning all about to our good, which
shall

Note.

Euen in our decaies. 175

shall be discerned in the *issue*, though for the *present* we may be to seeke, that so we may *liue by faith*, and not by sense, giuing glory vnto our God, in *hoping aboue hope*. Yea though it may fall out, that we shal haue sometimes lesse riches then heretofore we haue had, hauing *lost our first loue*, and so wanting that *life*, and power in holy duties, not feeling that *cōfort* in them, as heretofore we haue done, yet for al we may haue great riches, because we haue that which shall be *sufficient* to conduct vs to happines, yea happily *more fitly*, then the former measure, 1. seeing now we shall be *more exercised in faith*, by how much wee haue *lesse feeling*: 2. we

Note.

Euen when we haue lost our first loue.

I 4 shall

176 *Even in our decayes.*

Note.

shall now be *more humbled* in the sence of this decay, & so be more *purged of spirituall pride and hypocrisie*, which might hinder our following hard after the mark: 3. by *humilitie*, we shall be more fitter for such communion with our blessed God, although it be not in the *same*

Note.

manner as was needfull before, to confirme vs in the *truth and difficultie of a conversion*, against these troubles & contradictions which may cal in questiō the same. Yet now it shall be much more *anayleable to further us to perfection*. 1. As casting vs more entirely vpon the mercy of God in Christ Iesus, 2. weaning vs from the loue of the world, and 3.

Benefits of
our decay.

prouo-

prouoking vs to groane and hunger after those durable comforts of a better life, seeing the best comforts here are so short and mutable:

4. And making vs more fearefull and watchfull to preserve and recover what we may, that so we may be made meet for that glorious Inheritance.

Thus are the Saints endued with great riches, thus doe they manage and encrease the same: so the holie Ghost addeth, that *He maketh himselfe poore*: the meaning whereof, is not, that either *he denieth* what God hath bestowed on him, or *dissembleth* it to be lesse then indeed it is, neither that *he playes the ill Husband*, and so

178 *The Saints make them-*
diminisheth his estate, in ef-
fect, though yet his estate be
subject to decayes: But the
blessed Spirit would herein
commend vnto vs the good
husbandrie of the Saints,
who though they haue great
riches, yet in wisdom *They*
make themselves poore:

Reasons. That is, because what they
haue *is given*, therefore they
emptie themselves of all de-
sert thereof; And so ascribe
their righteousness to their
maker. 1. Cor. 4. 7.

Phil. 3. 2 Because what they haue,
is at the *best imperfect*: there-
fore they abase themselves
in *hungering after a farther por-*
tion: and so in comparison
of what is before, *forget what*
is behinde: so reioycing in
their present estate, as that
they cannot measure Gods fa-

HONY

selues poore, and why. 179

uour simplie by it, and so are abased & impaired in themselves: so comforting themselves in the truth of grace, as that still they liue by faith hastning to perfection, so approving themselves by the present worke, as that still they denie themselves, that they may be found in Christ, by whom the work must be led forward to perfection.

3 Because whatsoeuer we haue, we are *most vnworthie* of as of our selues, therefore though we are *rich in God*, yet are we *poore in our selues*, abasing our selues, and condemning our vnworthines, that we may be encreased in riches, by *giving the glory onely vnto our God*, of all his free mercies, who will honour
these

:80 *The Saints make them-*
those that honor him.

4 Because, the least which
we haue is subiect to most a-
buse; *The more grace, the more*
tentations; therefore also doth
the child of God make him-
selfe poore, not onely fearing
himselfe daily to prevent se-
curitie, and so prepare for ten-
tation: but also iudging him-
selfe daily, by renewed repen-
tance, for giuing occasion to
the tentation, and entertay-
ning the same: and can he
but make himselfe excee-
ding poore, when he conli-
ders how he yeelds to the ten-
tation? must hee not abase
himselfe that he may aduance
the free mercy of God that
sanctifies the tentation, thogh
it preuailes for a time, tur-
ning his very sinnes to good,
all

selues poere, and why 181

all together furthering his
happines, hath he not cause
here to magnifie the free
mercie of his God? Doth he
not make himselfe more
poore, the more he aduan-
ceth Gods mercie?

5 Yea, hath he not cause to
fear most, whē he gets most
ground of tentation; when
hee attaines greatest con-
quests, is partaker of most
sweetest comforts, lest these
comforts should proue occa-
sions to the flesh, lest he might
be puffed vp thereby, to
robbe God of his glorie?
hath he not now most need
to be in his owne eyes vile?
hath he not now greatest
cause to glorifie his God,
and doth he not giue God
most glorie in these his greatest
deny-

Saints most
fear, when
they haue
greatest
graces.

182 *The Saints make them-*
deniall of himselfe?

6 Seeing the Saints though they haue great riches, in regard of the *new man*, yet 2 still they are exceeding, 3 *poore in the olde*, therefore seeing 4. the meanes to grow in the spirit, 5 is to decrease in the flesh: 6 Is it not then great wisdom to *crucifie the Olde man*, daily, and mortifie the deedes of the flesh, that so the newe man may growe to perfection? Col. 3. 5. Rom. 8. 10. 11. 15.

7 And seeing it is the Lorde, that as hee giues the Blessing, so hee onely giues *grace to vse it aright*. And at the least we must no more abase the same, wee haue not abilitie at all to vse it aright, ought we not in this respect

selues poore, and why? 183

to make our selues poore, both
acknowledging our insufficiencie
to bee of God, 1. Cor. 2. and
not of our selues: Confes-
sing that in vs, that is, in our
flesh, dwelleth no good thing:
Rom. 7. 2. Ascribing onely
vnto the Lord the will and the
deede. Phillip. 2.

How to a-
bate our
selues in
the gifts of
God.

Yea, especially condem-
ning our selues, euen when
wee haue done our best, that
so wee may not be iudged of
the Lord, Luk. 17. 10.

8 And seeing that though
wee knowe nothing by our
selues, yet heereby we are
not *iustified*: Haue wee not
cause heerein to make our
selues poore? Still denying
our selues, that wee may be
found in *CHRIST*, 1. Cor.
4. 4.

9. Yea,

184 *The Saints make them.*

9 Yea, especially, seeing we know not our owne heart, we may be deceived in our estates, or deceive our selves by the same, in resting too much vpon the worth thereof, ought we not in this respect to abhorre and abase our selves? should not this make vs poore in our owne eyes, and *Jealous* ouer our selves, least we haue laid a wrong foundation, or built hay and stubble vpon the right? Job. 9. Jerem. 1. 10. 1. Cor. 3. 15. Math. 7.

10 And seeing, the best through securitie may fall fearfully, thogh not finally, to the dishonor of God, and wounding of his owne conscience, to the reproach of his profession, and stumbling of his weak brethren,

The danger
and measure
of the fall of
the Saints.

ther, opening the mouthes of
the wicked. & grieuing the spi-
rit of God, procuring hereby
grievous Iudgement to him-
selfe, and his posterity, ought
not this much more to
make vs feare, that we may
depart from euill? Should we
not in regard hercof, worke
out our saluation with feare &
trembling? Phil. 2. 12. Is not
be blessed, that thus feareth al-
waies? Pro. 28. being lowly
in his owne eyes, and so sub-
mitting himselfe vnder the
mightie hand of God? 2.
Sam. 12 Pro. 14.

11 And whereas our ri-
ches are daily to be scoured, lest
they gather rust, and to be
exercised with afflictions, that The crosse
they may be more purified: how to be
Is it not wisdom to vnder- vndergoe.

186 *The Saints make them.*

goe willingly, what necessarily will follow: Though we must not seeke the crosse desperately, yet must wee *not take it vp*, when it is offered? Matth. 16. 22. Is it not here the best wisdom to be poore in our owne vnworthines, that so we may hereby be prepared to afflictions, that by this means, we may the better endure and conquere the same?

12 Lastly, seeing Blessednes is promised to the poore in spirit, Math. 5. 8. not to him that is made poore outwardly, by crosses & afflictions, as to him, that through this outward abasing, is brought to a sight of his inward wants, and so in the sense thereof, humbles himselfe vnder the mighty hand of his GOD, begging pardon

selues poore, and why? 187

don for his sinne, and so confessing his pouertie, desirous to be found in *CHRIST*, and so renouncing his own righteousness;

13 And seeing the life of grace, is nothing else but daylie renewed repentance, So much we truly line, as Christ lines in vs. And he liues onely in vs whē we die to sin, must we not make our selues poore? yea, daily sacrifice our selues, by mortification of the flesh, that so wee may be daily reuiued by *IESVS CHRIST*? Galat. 5. Rom. 6. 2. Cor. 5.

14 And though wee haue many excellent graces, yet seeing they are nothing in comparison of what wee shall haue; ought wee not to make our selues poore in the conceit
and

188 *The Saints make them-*
and confidence of all present
good, that so we may still a-
spire to that eternall happi-
nes. 1. Ioh. 3. 1. 2. Phil. 13.

2. Cor. 5. 15 To conclude this
point, Is not corruption to
be put off, that we may be
cloathed with incorruptiō?
1. Cor. 15. And are we not to
sigh and groane, that we may
be cloathed vpon? Are we
not to be poore in our owne
eyes, because while we are
present in the body, we are absent
from the Lord? nay so long as
we are in the body, we cannot
please our God as we would, we
griue his spirit, offend his
maiestie: surely if we make
not our selues poore in the
sence hereof, we neuer yet had
true riches, much lesse shall
encrease

selues poore, and why 189
encrease them. 2. Cor 5. 1. 2.
3 4. 5. 6.

Doe we not daily *encrease*
sinne, as wee multiply our
moments, and haue we not
cause to be abased herein?

Well thus you see there is
great reason why Gods chil-
dren should make them-
selues poore.

Shall we now consider the
ground and *manner* how they
doe abase themselves? Shall
we discern a little further
the *measure* of this abasing?

Surely for the *ground* of
this their pouertie,

1. It is not forced from them
by *fear* of *vengeance*, which
they are freed from, but ra-
ther from an *holy desire*, to be
auenged of themselves, for
the abuse of Gods mercies,
that

Ground of
spirituall po-
uertie.

190 *The Saints make them-*
that so iudging themselves,
they may not bee iudged of
the Lord.

2. Neither dooth the feare,
that God accepts not their per-
sons, wring from them this
emptying of themselves, be-
cause though they feele not
this alwaies, yet by Faith
they liue in the Sonne of
God, and so aboue present
feeling, either comfort them
selves, with former assurace,
or waite vpon the Lorde, in
belieuing vnder hope aboue
hope: but the ground of this
abasing, *Is an holy feare of our*
selves, least either wee may
fall into such grosse euils, as
may depriue vs of former co-
fort, or may bee *rainted with*
some spirituall wickednesse, of
pride, vaine-glorie, when we
stand

selues poore, and why? 191

stand and abound in comforts : that so robbing *GOD* of his glorie , wee may be stripped of *further comforts*.

3 Neither doth this abasing proceed *from hypocrisie*, that so wee might the rather be magnified of others : Although who shall hinder the light to breake out, and if we be approoued of men, shall not this tender to their further condemnation, that will not be like vnto vs?

If we haue cause to make our selues poore, what little cause haue they to bragge of their beggery? But we make our selues poore, to prevent *hypocrisie*, not hereby to denie what we are, but least we shuld assume what wee are not , or seeme to be better then we are:
here-

192 *The ground of this poverty.*
hereby we prevent slightness
and customarines in holy
duties, which breeds hypo-
crite: 2. hereby we prevent
pride, the damme and nurse
of hypocrisie: 3. hereby
wee shall yeeld vp our hearts
to the searching and view of the
Almighty, to cleere vs of hy-
pocrisie: 4. hereby we renew
our repentance daily, and so
seoure off all tainture of hypo-
crite.

4 Neither are they convinced
with the inward sence of their
beggerye, and so are forced to
make themselves poore, as
the hypocrite often is, deny-
ing his profession, beinga-
shamed of his shewes, re-
iecting the means, &c. But
they are convinced with the
want of what they should haue.
And

The ground of this pouertie. 193

And therefore, though they haue great riches, yet, seeing it is nothing to what they should haue, therefore they still emptie themselves of all confidence and conceit of sufficiencie, which the hypocrite flatters himselfe in, that so still they may be prepared to receiue further riches. And to this end they are further conuinc'd with many wants in the vse of present graces: And so are daily prouoked to denie themselves, that they may be found in Christ Iesus, and in him grow to perfection: yea they are further conuinc'd with the rebellions and continuall oppositions of the old man: And so haue cause to make themselves poore, considering what they Note.

K

haue

194 *The ground of this poverty.*
have bene, yet considering
what the least relicke of cor-
ruption might do, if the Lord
should looke vpon vs in
iudgement, euen to infatu-
ate all present grace, and de-
priue vs of all hope of fur-
ther measure, this is the
meanes to make them abase
themselues; that so still they
may flie into the bosome of
Gods mercie.

These are the *grounds* of
this heauenly wisdom, that
the Child of God, makes
himselfe poore.

By which we may trie the
truth of Grace in vs, and al-
so bee led forwarde to per-
fection.

To this end consider we
further the *manner* how the
Saints make themselues
poore

And manner of the same. 195

poore, by *what meanes* they abase themselves, what is the practise of this heavenly wisdom.

Surely the Lord that ordaines the end fitteth also the meanes, sutable thereunto. And therefore the manner of this practise is holy and warrantable.

Though they are said to make themselves poore, yet this is not to *exclude the grace of God*, by which onely they doe all good, but rather to *exclude conuiction*, and all by *respects*, which might moue them hereunto: and indeed to impie, that *freely and comfortably* they make themselves poore. In *great wisdom and equitie* are moued thereunto: according to the

196 *Manner of the same.*

manifold reasons & grounds
laid downe before.

How the
saints make
themselves
poore.

That this may the better
appeare, obserue we the
manner? Can they auoid the
presence, of the Almighty?
And doe they not abase
themselves in his glorious
presence? Do they not bring
their hearts to be searched
by him? do they not *submit*
themselves in all things to his
blessed wil? do they not *fear*
to offend him, *care* to please
him in all things, *griue* be-
cause they haue displeased
him, yea because they canot
please him as they would;
strive to *apprope* themselves
in all things vnto his blessed
maiestie.

And in all these abase them-
selves, making themselves
poore,

And manner of the same. 197
poore, in, and by the practise
of all these.

2 Can they doe any thing
without the grace of Christ Ie-
sus? And do they not abase
themselves, by denying their
owne righteousness, neither
resting in the measure, nor ap-
proving the perfection hereof,
nor iustifying themselves there-
by, that so they may still
hunger after the righteous-
nes of Christ Iesus? do they
not make themselves poore
by labouring still to be covered
with the righteousness of Christ,
by ascribing the worke of
saluation meere to Gods
mercy through him; by gi-
uing God onely all the glo-
rie of his truth and faith-
fulness?

3 And can they seeke vn-

K 3 to

discerning
and cens-
uring
aure.

Humbled in
the greatest pre-
sent grace.

198 *Manner how the Saints,*
to Christ, vntill they be lost
in themselves, And therefore
doe they not make them-
selves poore, by often *medi-*
tation of their first estate in na-
ture, yea considering euen
what hinderance, the very
relicques of corruption
prone to welldoing of them-
selves, how (if God should
giue way) they might wholly
abolish grace, doe they not
make themselves poore, in
the *serious discerning and ca-*
sting off this bodie of sinne that
remaineth in them, and
hangeth so fast vpon them.

4 Lastly, seeing *our life is*
hid with Christ in God, we
know not *what we shall be,* we
haue nothing in compari-
son of what remaines,
to be enioyed, doe not the
Saints

make themselves poore. 199

Saints therefore make them- By reiecing
selves poore, either in reiec- (not re-
ting carnall sence, or not re- sting in
sling in spirituall sence, of any sence.
present good, doe they not
abase themselves by learning
to live by faith, still out of
themselves, so vsing present
grace, as that still they are
abased in it, in regard of what, Living by
is before them : 1. Ioh. 3. 1. faith alone
Col. 3. feeling.

And seeing afflictions are
the meanes to trie and perfect
grace : Doe not the Saints
make themselves poore, in
taking up the crosse daily, fol-
lowing such a measure of ho-
lines, which the world hates,
& so necessarily persecutes
while power is in it hād: kee- Vnder go
ping that straight way, which ing afflic-
tions full of crosses, that so ons.

K 4 they

200 *Measure of this poverty.*
they may be tried and fitted
to perfection.

Behold here the *manner*
how the Saints abase them-
selves.

And let this *teach us* to
entertaine this practise : Let
it comfort us against the con-
tradictions and imputati-
ons of the world, which ei-
ther would *hinder*, or *cha-*
lenge the same.

How farre
the Saints
do abase
themselves.

To this end consider we
in the last place *the measure*
of this abasing. 1. How farre
the Saints doe impouerish
themselves. As first

1 In their greatest aba-
sing, *they onely confound and*
subdue the flesh, to which they
are not debtors : As for the
spirit and inward man, that is
hereby eased, and much
more

A measure of this poverty. 201

more aduanced to libertie
of weldoing, and comfort
therein, by how much the
more, flesh and blood is not
consulted with, nor honou-
red in the same: 2. Gala. 25.
Now the hypocrites abas-
sing, is to *satisfie the flesh*: 2.
Coll. 23. Gal. and to the abas-
sing and so renouncing by
degrees of all spirituall du-
ties, and graces: Math. 25.
Iob. 21. 15.

2 The greatest abasings
of Gods children, whether
they *be outward in the bodie,*
or *inward their spirits,* serue
to the *aduancing of God,* and
onely the humbling and de-
nying of themselues, if they
are afflicted, neuer so grie-
uously, they *iustifie God,* and
iudge themselues; 2. If they

202 *measure of this poverty.*

are wounded in conscience: they complaine off, their want of faith, to lay hold of comfort; and not of Gods faithfulness in

Job. 13. 15. supporting without comfort, If they dispaire, it is onely in themselves, and of themselves, they dare not though the Lord should kill them but trust in him, they cannot dispaire of God; seeing his hand is put vnder, in their greatest faintings hee answers them not according to their infidelitie, and therefore, hee is in mercie with them.

*Pf. 37.
Note.*

*If they condemne their unworthines, they onely condemne themselves herein,
1. because they abuse Gods blessings, not because they were not worth the receiving; 2. because*

cause they cannot discern
any reason as of themselves,
why God should be so good
vnto them, not because they
see no reason in God, that he
shall loue, where he plea-
seth, and keepe his promise,
where once he hath loued: *Note.*
Ioh. 15. 3. because through
want of faith they cannot see
their worthines in Christ, not
because the worthines of
Christ, doth not belong vn-
to them.

3 And though the Saints,
doe so farre abase them-
selues, that the more ser-
uice they doe vnto God,
the more they see their fay-
lings: And therefore are
yet more vile in their owne
eyes, because hereby they
see themselves more vn-
worthie

204 *The true measure.*

worthie to doe God any seruice; Yet are they not hereby distracted in their obedience, or deiected from further performance thereof: they doe not now remit their zeale, and abate their courage in welldoing (as the hypocrite doth) but rather the more they see their saylings, the more are their desires enflamed, and resolutions confirmed, that they had need to be more diligent, and constant in welldoing, though they finde little comfort in the Action, yet still in obedience to Gods commandement, they will doe good while they may : lining by faith, instead of comfort, and wayting with patience vñ crowning of the worke, Gal. 6. Ioh. 12.

And

Measure of this pouertie. 205

And will not the glorious
Lorde returne vnto, them at
the length, shal not they that
humble themselves be exal-
ted? Yea surely:

4 There is not the lowest
measure of humiliation the
child of God shal bring him-
selfe vnto, but as the Lordes
hand is lower, to holde him
vp from further sinking:
So *Iesus Christ* his head, be-
ing exalted, will also reach *Psal. 37.*
his hand in time, to raise him
vp againe, *Ioh 8 32.*

Yea, *even this worke of hu-*
miliat;on is a great aduance-
ment, 1. As hereby getting cor-
quest of pride, securitie, & hard-
nes of heart? 2. What sinne is
there, which is not crushed by
this meanes? 3. what grace is
it, that is not tried heereby? 4.
what

Benefites
of abasing

206 *The true measure*

Rom. 8.

State of the
Hypocrite
in affliction.

And that
Outward.

what *vertue* which hath not
in this worke receiued some
encrease: & can such coquests
want their triumphs, shal not
such trialls yeeld *ioy unspeak-
able & glorious*? can *encrease*
of grace bee without sound
comfort. 1. Pet. As for the
hipocrite, it is not so with him,
if he be outwardly afflicted,
hee is vsually driuen to *dis-
spaire*: if he dispaire, he *renou-
ceth mercie*: if he be wounded
in spirit, he cannot endure it: if
he see his *unworthines*, it is ra-
ther because God hath not gi-
uen him better, then that hee
hath not deserved it, he rather
accounts God beholding vnto
him, for the receiuing the
blessing, then *himselfe behol-
ding vnto GOD*, for the abuse
thereof: as for the righteous-
nes

nes of Christ, well may hee make an *Idole* of it to cloake his *hypocrisie*, either he thinks he hath no neede of it, or if hee haue it for complemēt, thats all hee seekes.

But if the Lorde once begins to *reckon* with him, and to call vpon him, though it be in the coole of the day, *re-
uiuing his dead conscience*: and quailing his carnall cōforts: by arresting him with some sharpe and suddain scourge: How dooth the hope of the *hypocrite* perish in a moment? *Inward.*
If carnall wisdome and naturall courage will not serue, to bite in the affliction, or ouermatch the same, but that out it must, and our counter-
feit must come downe: doth not he fall into mischief? *pro. 24*
ne-

neuer rising againe, will not
all his carnall helpe further to
keepe him downe ? yea, to en-
crease his torment, & so to be-
 gin his hell, euen in this life,
 can hee expect deliuerance,
 that makes a mock of *Christ*?
 Heb. 6. 5. 6. can he haue com-
 fort, that *refuseth triall*? can he
 rise againe, that casts away his
 confidence, yea, is confoun-
 ded therein?

Well, thus we see, the mea-
sure of the Saints humiliati-
on, how farre they make them-
selues poore, that they may en-
 crease their estate ; wee see
 herein how they differ from
 the *Hypocrite*. What doe we
 learne hence ?

1. Surely, to *trie our selues*, by
 this measure of humiliation,
 whither wee haue receiued
 the

grace of God in vaine, by examining our selues in the former degrees :

And for *Conclusion*, seeing *Vse.*

it is the practise of the Saints, thus to abase themselves, let vs take heede of *presuming* above that which is meet. Let vs auoyde the meanes, which may flatter vs in our estates : either keeping vs in the ignorance thereof, that wee may not attain to the true Riches : or dazeling vs, with the knowledge thereof, being rich, to hinder our encrease.

How to
make our
selues truly
poore in
spirit.

To this end, auoyd we ignorance of the measure of our riches, and labour we still to cast vp our *inst* account daily by our *Vse*, and acceptance of well doing : For so rich *inst* we are, as we are accepted.

2. Take

2 Take we heed of flatterie and daubing whereby wee are prouoked to esteeme our case, better then it is, and so neuer labour to be abased in our selues: and submit we to a powerfull and conscionable ministry.

3 Avoid we multitude of worldly busines, & seeking after great matters, and learn we contentment, in the meanest estate, and this shall prepare vs to abase our selues in our spiritual condition.

4 Meditate wee often upon the failings of the Saints, and such abasings of themselves, which proceede therevpon: and if wee come short of their graces, let vs consider that we have neede to be abased.

5 Consider we the pollicie of
Sa-

Spirituell powertie. 211.

*Satan, which will not Ricke,
if he cā not tickle vs with pride,
and lull vs in securitie, at least
to deieet vs with the consciēce*

*of our unworthinesse, and in-
sufficiencie of Gods Blessings,*

1. Because others haue more,

*2. Or they are giuen not for
good, because we cannot but*

Note.

*in some measure abuse them.
3. Or they are decayed, and
therefore not entending our*

*perfection, 4. Or they are
common and ordinarie: and*

*therefore not to be regarded:
To preuent this abasing, had*

*had we not need to make our
ourselues poore? to see our*

*unworthines of the least, and
therefore to bleise GOD for*

*any: to see the sufficiencie of
what we haue aboue our de-
fart, that so we may giue God*

glo-

212 *The use of this*

glorie, that makes what we have
to serue the turne : to be so aba-
sed in our decay, that still we
are contented to abase our
selues further, in giuing vnto
our GOD the glorie of his
faithfulnes, that he will reco-
uer & satisfie vs againe: to be
so abased in our abuse, that yet
we can be more abased, in re-
nouncing our owne righteousnes,
because we are corrupt; and
yet the more abased, in gi-
uing the Lord the onely glo-
rie of all his free mercies, by
resting alone vpon CHRIST,
for the acceptance of well doing:
Thus must we abase our sel-
ues, to preuent satans abasing.

6. Lastly, let vs consider,
that if wee make not our sel-
ues poore, to preuent securi-
ritic and vnthankfulnes, Our
God

Spiritual powertie 213

GOD will abase vs, and that many wayes, 1 both denying comfort of his graces : Yea, 2 Taking them from vs, yea, How God leaving vs to reproachfull and abaseth his grosse offences : yea, yeelding vs children, to the smiting of a wounded spirite, and why. and shal we not then preserve peace of conscience, by abasing our selues? shal wee not prevent the reproach of our profession? shal we not preserve the comfortable vse of Gods blessings ? yea, shall wee not take down the pride of our hearts, that the graces of God may not be taken from vs?

Comfort in the practise of this.

Well, let these motives serue to prouoke vs to this holie wisdom, comforting our selues, that we can neuer be losers at Gods hands, if he winne glory by our abasing of our selues :

2 Nay,

2 Nay the more we loose, in conceite of Gods blessings, the more we shall *gaine in the use of them*, the more we shall reape comfort by them.

And therefore, in the feare of God, let vs set vpon the practise of this dutie: And the Lord giue vs vnderstanding in all things, and accomplish his owne worke which he hath begun in vs, euen for his blessed sonne Christ Iesus his sake our onely Lord, and all sufficient Sauiour. To whose glorious Maieslie with God Almighty the father of all spirits, and God the holy Ghost, the guide and comforter of the Elect. Three persons in Trinitie, one God in Vnitie, Might, and Maieslie As we
acknow

Spiritnall Powertie. 215

acknowledge to be due, so
from the ground of our
hearts we desire to be giuen.

All glorie power dominion
might, maiestie, thanksgi-
uing, and entire obedience
of vs and all the Churches

from this time forth,

and for euer more

Amen.





Conclusion to to the Reader.

THUS hast thou (*Christian Reader,*) a brieft of
such Meditations which
it hath pleased my good God
to impart vnto mee, concer-
ning the Estates of the *Hypo-
cite* and *syncere Christian*, as
also of their *seuerall wisdomes*,
in *Husbanding their Estates*:
My harts desire is, that thou
wouldest laye these thinges
close into thy heart: neither
stūbling at the want of com-
plement, which my leisure
and weaknes, yea indeede the
matter it lesse, would not af-
ford,

Conclusion to the Reader. 117

ford, or at such obscuritie,
which partly the brieft hād-
ling, but especially the mat-
ter being experimentall, may
giue occasion vnto: But in
the name of God, Iudge wise-
ly of my drift heerein. And
labour with thy God in prayer,
that thou maist scund the
depth thereof. And seeing
thou wilt hardly plough with-
out my hayfare, therefore let
this experience be a meanes
to prouoke thee to discerne
thine estate: And so buy thou
in the feare of God, that
spirituall eyesalue, o' thy Savi- *Reuel. 3.*
our Iesus Christ, labouring to *18. 19.*
be found in him, not hauing
thine owne righteousness; That
so being partaker of his spi-
rit, thou maiest be able to dis- *2. Cor. 2.*
cerne all things, comparing spi-

L rituall

218 Conclusion to the Reader.

rituall things with spirituall things. And so being able ther
by to trie all things, thou maiest
hold that which is good that it
may hold thee for euer. Cer-
tainely, if euer Times had
need of direction, and resolu-
tion; these are they: wherein
because we will not obey the
truth, it is iust with God to giue
vs up to strong delusions to be-
leeue lies. In so much that if

1. Thess.
12.

Math. 24.

it were possible, the very elect
might be seduced, I would it
were not more then mani-
fest, that euen the most are
growne cold and carelesse, of
what they should, if not stag-
gering in their Iudgements, yet
vnstable in that practise readie
to embrace this present world,
but that the world flies from
them. Blessed be our God,
who

Conclusion to the Reader. 2:9

who knowes whats best for vs : how gladly would we serue God and Mammon too, how willingly would we haue our *heauen here*, and yet not forgoe our right thereof in another life.. But our GOD will not endure our halting, he confounds our confidence, in exceeding mercy. And happie is he that can prepare his soule to afflictions. Certainly, if we will not trie our selues, the Lord will take vs further in hand : haue we not had enough alreadie for the iniquitie of *Baal peor*, for our sparing of *Benhadad*, and enduring the viper in our bosoms, that poysons our people daily, and stings them to death, but that *Haman* must

220 *Conclusion to the Reader.*

be further aduanced, and
poore *Mordekay* humbled.
Hath not the Spanish Inua-
sion, yet scholed vs to haue
no fellowship with Gods
open enemies, hath not
the powder Treasons taught
vs, what to expect of secret
Enemies.

The Lord *make vs wise, to see
the plague, and hide our selues.*
Hath not the Lord fought a-
gainst vs, with all the Ele-
ments? hath not the *Infections*
ayre brought vpon the land
euen *A seuen yeeres pestilence,*
raging & scowring our most
secure and eminent places,
euen round about. And hath
this Iudgement yet brought
vs to see the plague of *A-
theisme* and *Securitie*, the
plague of *Hypocrisie* and *Pro-
phane*

Conclusion to the Reader. 221

phanenesse, that is in our hearts,
and *spreads it selfe as a lea-*
prosic ouer all the quarters
of the Land? Haue not the
fearefull *Earthquakes*, so of-
ten of late renewed, in our
most lofty palaces signified
plainely vnto vs, that the
Land is *wearie of her burthen*,
and doth *threaten to spew vs*
out? doe they not forewarne,
to tremble and stand in awe
of the Maiestie of our God,
and obey his Prophets, lest
being pertakers of *the gain-*
sayings of Core, our mother
earth at length shall swallow
vs vp, and so in the midst
of our securitie, we shall sinke
downe into Hell? can we for-
get how the Lord hath plea-
ded his controuersie, fur-
ther against vs? Nay doe we

222 *Conclusions to the Reader.*

not see how still this controuersie is renewed, euen by most strange and fearful fires, arresting, not onely our solitarie corners, and obscure Villages, as if the poore ignorant people were the greatest sinners, but reaching vpon our most populous Cities, and best affected places, thereby conuincing their coldnes, and deadnes in religion: And that, (as it hath bene obserued;) vsually vpon the Sabbath dayes: meeting therein with the reigning sinne of the time (the prophana-tion of the Sabaoth.) And confounding herein the pride of our holy mountaine, as causing hereby the Sabaoth to become the day of greatest distraction, & busines which ought

Conclusion to the Reader. 223

ought to be the day of holy
rest: to be the day of greatest
griefe, and astonishment,
which should be a day of ioy
and thanksgivings vnto our
God? And hath not the
hand of the Lord bene yet
further stretched out? hath
he not convinced our coldnes
in religion, by that cold Ele-
ment of the water, haue not
the mightie waues pleaded
the Lords controuersie a-
gainst vs, breaking their ac-
customed bounds? and taking
away the pray; and none
could deliuer, convincing
herein our daily rebellions
that will not be kept within
the bands of obedience, ei-
ther to God or man. Is not
the hypocrite like the raging
of the sea, foaming out his owne

L 4 shame

Esay, 48. shame? hath not the proud
 waues convinced the hypo-
 crite, hath hee not vomited
 out his own shame, in seeking
 his glorie, hath he not cast
 vp myre and dirt, while he
 iustifies the wicked, which
 are of his owne humour,
 hath he not condemned the
 gouernment, and resisted
Moses and *Aaron*, And so in
 seeking to amend others
 hath confounded himselfe.
 And is not the hand of the
 Lord stretched out stil, hath
 he not confounded our car-
 nall confidence, in taking a-
 way the first borne, euē the hope
 of our happinesse, that so at
 length, our *Eyes* might be to-
 wards him alone.

The first
 borne.

Hath he not sent *A spirit*
 of diuision among vs? euen *E-*
phraim

*phraim against Manasses, and
 Manasses against Ephraim, and Isa. 9.
 both against Iuda? the Papist
 against all sectarie, and both
 against the true Israelite, the* Inward
wise and sober protestant, that division
*seekes after peace, in truth &
 holines: Well, who so is
 wise, let him vnderstand these
 things: Let him know, that
 as the Lord hath seven plagues Levit. 24.
 more; Yea, a consumption de- Isay, 18.
 creed, euen to sweep vs away;
 So also his hand is not so short-
 ned, that he cannot saue. Bles-
 sed bee our God for the ex-
 perience of his greate Sal-
 uation: hath hee not preser-
 ued our Annoynted often from
 the snares of the hunter, and
 from the noysome pestilence?
 Hath hee not giuen him an
 heart to begin, & go forward*

in the most glorious worke
of detecting Antichrist, and
demolishing his kingdome:
And will hee not graciously
preserue him to accomplish
that worke? Hath hee not
supplied our former losse in
som gracious mesure, by that
happie Marriage? Hath hee
not left vs an *hopefull Prince*,
for the continuance of the
Gospell? Hath he not recom-

Joel. 2. penced vs the yeares that the
pestilence hath consumed: And
if we beliene, shall we not see
greater things then these?

The Lord make vs wise, to
be thakfull for what we haue;
Surely, as the least we haue is
Math. 25 more then we deserue: so if
we be faithfull in a little, the
Lord will encrease vs: and if
we *First seeke the best things,*

• all

all these things shall be cast upon
 vs. Labour therefore in the *Math. 6*
 feare of GOD, as we haue re- 33.
 ceined CHRIST, so to walke in
 him: Haue wee not receiued
 him in Truth? Is he not dai-
 ly crucified vnto vs in the
 Conscionable Preaching of the
 word? and liuely administra-
 tion of the Sacraments? And
 shall wee yet crucifie him a- *Col. 2. 5.*
 gaine by our vnnaturall con-
 tentions, shall we crucifie him
 againe, by our tearing and de-
 nouring one another: Blessed
 be God, euen the Father of G
 our Lord Iesus, Iesus Christ,
 that experience and wisdom
 hath wel cooled our vnnatu-
 rall heate, and kindeled it
 more kindly against the cō-
 mon Aduersarie. And shall
 not the patient abiding of the righ-
 teous be ioy? shall not the meek
 and

in the most glorious worke
of detecting Antichrist, and
demolishing his kingdome :
And will hee not graciously
preserue him to accomplish
that worke ? Hath hee not
supplied our former losse in
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for the continuance of the
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pestilence hath consumed : And
if we beliene , shall we not see
greater things then these ?

The Lord make vs wise, to
be thankfull for what we haue;
Surely, as the least we haue is
Math. 25 more then we deserue : so if
we be faithfull in a little, the
Lord will encrease vs : and if
we First seeke the best things,

• all

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 againe, by our *tearing and de-*
mouring one another: Blessed
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 our Lord Iesus, *Iesus Christ,*
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 hath wel cooled our vnnatu-
 rall heate, and kindeled it
 more kindly against the cō-
 mon Aduersarie. And shall
 not the patiēt abiding of the righ-
 teous be ioy? shall not the meek
 and

Coll. 2. 5.

328) *Conclusion, to*

and quiet spirite possesse the Land, when the *turbulent Secretary shall shew himselfe out?* shal wee not be thankfull for the Truth, though wee are farre from perfection? And if we cannot amend all, shall wee not therefore labour more carefully euery *man* to mend *One*. The Lord giue vs wisdom to walke vprightly, in these Euill times; that wee may neither *Wound where we should heale, nor heale where we should wound*, Ezech. 13. Labouring wisely to heale what we haue rashly wounded: and to wound more deeply, what in carnall wisdom we would cure. That so, *sound peace* may redound to our Church, and comfort to our soules: Is it not more then time, now

to couer the nakednes of
 our mother, whom we haue
 vnnaturally stripped, both
 of credit and maintenance,
 reproching her as an harlot
 & so worthy to be dispoiled?
 might we not doe well to
 recouer her credit, by disco-
 uering our owne nakednes?
Our ignorāce in speaking euil
 of the things we know not,
 or haue not bene able to dis-
 cerne, our *pride* in censuring
 what wee haue no calling to
 amend, our *curiositie*, in see-
 king a knot in a rush, our
Hypocrisie, in stumbling at
 strawes and leaping ouer
 blockes, our *unthankesfulness*
 in not acknowledging the
 good things we enioy, our
unprofitableness in neglecting
 our necessary callings vnder
 pre-

pretence of scanning and iudging of the callings of others.

What should I say? haue wee bene free from *malice* and *bitternes* in our censuring and deprauings, condemning callings for personall abuses, & exasperating the Magistrate by our *presumptuous* importunitie and insolēt calumniations, hath not our incōstancie & differences discovered apparantly the matter of our Building? hath it not brought distraction and confusion to our selues, and others? hath not our carnalnes and couetousnes in the manner of our building, each seeking to build vp himselfe with the ruines of his mother, and yet vnder pretence

to repaire the same? Hath not this discovered y^e plague in our hearts while we haue sought to remoue the plague in our Churches.

And is not the Lord exceeding mercifull thus to bring to passe, that we haue wisely discovered our owne soares, while we haue vnwisely labored to launce the diseases of our mother, that so we might be either forced to seeke helpe for our selues, & so hereby giue some rest vnto the Church of God, or else by purging out, & healing our particular euils, we may by this meanes the better further the healing of the whole bodie when euery member shall labour it own soundnes. Surely if I faile not in my skill, this will be
the

the best way to procure peace abroad, is to maintain warre at home. If each could discerne how much he had to doe heere, he should rather craue the helpe of the Church for his priuate cure, then to vndertake a publike cure which doth not concerne him.

The Lord open our eyes that we may see our owne nakednes, that so finding how bad we are, we may esteeme of other better then our selues, especially whom the Lord hath in mercie set ouer vs: that wee may giue vnto *Cesar* the things that are *Cesars* euen al holy conceipt, reuerent behauiour, & all hartly obedience, to what is commanded in the Lord,
and

and all patient subiection to what is inflicted by him, we would rather leaſe our liues then leaſe our obedience, rather haue no peace at all then not ſecke the publicke peace. Oh let vs pray for the peace of Ieruſalem, let vs denie our owne wiſedome that we may be wiſe to ſobrietie, bearing with euill men, patiētly expecting their ſaluation, and imploying our ſelues faithfully in the good things we may enioy, that the conſtant keeping vp of the Arke, may be the overthrow of *Dagon* euen of euery thing that the hand of the Lord hath not planted: ſurely if my poore helpe may further herevnto: As I haue to this end lent thee
(deare

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(deare Christian) heretofore
 some light, and doe now ren-
 der thee, to this purpose, this
 touchstone :

So, as the Lorde shall giue
 health, and wisdom, as thou
 shalt digest this, thou mayest
 shortly haue more. Onely I
 stay til some vnnatural heate
 be past ouer, that Affection
 being purged of carnall respects,
 The truth may be tendered
 vnto thee with more sinceri-
 ty, and receiued, with more
 profite. And so I commend
 thee to the word of Gods grace:
 submitting my selfe thereby
 to be iudged of thee, desiring
 thee especially, to iudge thy
 selfe thereby: that so thou
 mayest truly discern of thine
 Estate. And labour to keep thy
 selfe vnspotted of this present
 world:

to the Reader. 235

*world: That so thou mayest
bee presented blamelesse, at
the day of Christ Iesus : To
whose blessed protection, I
do vnfeinedly commend
thee ; And ,*

In whom I rest.

*Thine in the
best bonds ;*

Tho: Cooper.